A SCRIPTVRE-Catechiſme,

Towards the confutation

OF Sundry

ERROVRS;

Some of them of the preſent times,

By THOMAS HODGES B. D.
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Mat. 22. 29. *Yee doe erre, not knowing the Scriptures.*

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BRITISH MUSEUM

To my very much Honoured Friend *JOHN NORTON* of *Cotherstock* in the County of *Northampton* Esq.

Sr,

double account may possibly be expected from me, namely, of the following Treatise and of the present Application. A threefold exception may perhaps be made to that, that tis a Catechisme, that tis an Elenchtical Catechism or a Catechetical confutation of Errors, and that 'tis such a Scripture Catechisme, or the Answers to the Questions mostly the very letter of the Scripture. If any blame

me, saying 'tis below a Preacher to publish a Catechisme now in these dayes wherein even some of the people are got up above the highest Ordinances. My Answer is, that as I have not been ashamed to practise the despised duty of Catechizing at home in my own Congregation, so I shall not blush to countenance and avouch it to the world. I know and consider that our Lord and Master, the great Shepheard and Bishop of soules, gave in charge to the Apostle Peter *to feed his Lambes as well as his sheep, and that 'tis the part of a faithfull Steward or dispencer in God's family not as the Papists say to dispense with, but to dispense or administer the Ordinances of God, and to provide for every one of the family his portion in due season, to see that the Babes have Milk as well as Strong men Meat. I doe not here set before Christ's little ones whole sheep or whole joints, as is done in large Tracts or Volumes of such subjects, but these dishes cut up and carv'd out, and it may be minc'd too, that very children or Babes in knowledge may feed themselves.* Besides,

Beſides, I dare ſay that there is even in theſe times but need of Catechizing: for want of laying this Foundation how many fooliſh Builders have fondly built Caſtles in the aire to no purpoſe: for want of this Ballaſt how many have been toſſed to and fro with every wind of Doctrine: And now if we would Regulate mens fooliſh high-towring fancies, one way ſure, is to lay, not to raze Foundations. If we would make an everlaſting Separation 'twixt theſe fond lovers and their new-fangled Errours, one way is, to Reconcile and bring them home againe to, and in love with their old firſt and beſt Principles.

For the ſecond exception, that 'tis a Catechetical *confutation of Errours; I ſay, ſuch an Enemy as Error is, may lawfully be driven out any way: and that 'tis but reaſonable to uſe the ſame method to confute error, that others have done to confirme it. I ſhall herein imitate the skillfull Phyſitian, who endeavours to expell the poyſon out of the body*

the ſame way by which it was firſt taken in.

And now if any be diſſatisfied that 'tis a Scripture-Catechiſme; I ſay, the Enemy hath in a ſort compelled us: have they Scripture in their Catechiſmes ſeemingly for them, ſo have we really for us: have they appealed unto Scripture, unto Scripture ſhall they goe. They ſay the Scriptures are theirs, and we ſay nay; but the Scriptures are ours: what then? is the Scripture neither ours, nor theirs, but is it divided partly for us and partly for them? or have we ten parts in it, and they two? I anſwer, No in no wiſe, ther's no ſuch matter, It is all ours, it is our owne and not Strangers, not our enemies with us. I confeſſe ſuch hath been the Injuſtice and violence of erroneous Perſons, as to take away ſundry Scriptures by force to put them upon the racke and torture them, and lay to their charge things they know not, to make them confeſſe againſt themſelves, and the truth, and us. But if this witneſſe may be permitted to ſpeak for it ſelfe, to ſpeak freely and fully, to ſpeak out, to ſpeak all it will ſay, it will teſti-

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fy only to the truth, and when the Scripture *hath ſo ſpoken, Errour muſt either ſtop it's eares or ſtop it's mouth. For the* Scriptures *may then ſay as* Paul, *we can doe nothing againſt the truth, but for the truth: or that may be the language of the written word which was of the Eſſentiall Word of God, I came to beare witneſſe of the Truth.*

Now, if it was an honourable atchievement in Abraham *to reſcue his Nephew* Lot, *and in* David *to reſcue the men of Ziklag out of the hands of them who had carried them captive; I hope ſuch an Attempt as this to reſcue ſo many* Scriptures *out of the hands of them who have carried them captive and ſpoiled them, and ſet them ſome of them in the front of the battell againſt the truth and us, ſhall have the countenance, good-will, and good wiſhes of them that love the truth.*

For my part whether the world ſmile or frown, commend or condemne, I reſolve to goe out againſt, ſet upon, and grapple with this great Goliah of Errour, I deſire to goe out againſt him in the name of

the Lord of Hoſts, endeavouring to ſling theſe ſmooth ſtones (choſen out of this chriſtall brook the holy Scriptures) ſo, as to ſmite this Philiſtine in the forehead and cauſe him to fall.

And Sr, if I may be a champion for truth, and by the ſword of the Spirit defend the crowne upon the head of it againſt that Arch-Rebel and Traytor, Error, *which would depoſe it from it's throne and Soveraignty, I ſhall (I hope) therein rejoyce and triumph although the world ſhould laugh at and trample upon the undertaking.*

I doe not profeſſe my ſelfe the firſt or only diſcoverer of theſe Monſters, nor that darcd to fight with theſe beaſts D. Owen. D. Bailye. *I have two eminent Captaines and Champions who have gone before and entred the liſts, one in a like, and the other in the ſame quarrel, to both which I acknowledge my ſelfe indebted, and although I doe not pay the one in the ſame coine (his Treatiſe being latine) yet I hope in plaine Engliſh (in part at leaſt) to ſatisfie my engagement to them both: For (as one well ſaith)*

ſaith) the Scriptures are a Mine where there will be ever found ſome oare ſo long as there is any to digge: or like the Widdow's oyle which never ceaſed running ſo long as there was ever an empty veſſell to receive it.

I dare not ſay I have found out any new truths, yet perhaps have made ſome further hue and cry after new Errors. And if 'tis a commendable thing to diſcover a new Iſland or Continent, let me not be cenſured if I point out other Rocks, ſhelves, or Sands, togeither with a paßage to avoid them; I mean new found Errors, ſo as to prevent my own & others making ſhipwrack of Faith and a good Conſcience by them.

Now if in any place I have given, in anſwer to an objection from Scripture, another text of Scripture only, I would not be thought to endeavour to ſet the Scriptures togeither by the eares, but to compare them, to bring them together face to face, and by a friendly enterview and conference to reconcile them, though when they are aſunder they ſeem

to

to be at odds and difference, yet when they are brought together and we heare both ſpeak they may eaſily be reconciled: They ſeeme obſcure perhaps ſingle, but ſet together they give light to each other. So *true is that Rule, Scripture is the beſt Interpreter of Scripture.*

And Farther, as the ſeed of the Serpent *the Generation of Vipers, Heretickes and ſeducers have learn't of the Divel that old* Serpent *to urge* Scripture *againſt* Scripture, *that is, the letter of* Scripture *againſt the true ſenſe, ſcope and meaning of it.* So *may the children of* Abraham *learne of Chriſt the ſeed of the Woman to anſwer* Scripture *with* Scripture, *and therefore when they plead and object as the Divel did, It is written; we may anſwer or reply as our Saviour did. It is written againe.* Math. 4 6,7.

S^r, *Amongſt other Errours that I conteſt withall both ancient and moderne, at home and abroad, there is one, I hope, you will not cenſure me for ingaging againſt, becauſe in my own defence, and that*

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is the Error of thoſe who would extirpate Miniſtry root and branch, that ſay of ſuch men and their maintenance, wherefore is this loſſe; when they cry out upon us as Prieſts of Baal, 'tis high time for us to prove our ſelves the Miniſters of Chriſt, & when they ſay of us or to us as Pharaoh *to the Iſraelites, ye are idle, ye are idle; tis but our duty to buſy our ſelvs with both hands, to build with the one and ſtrive with the other to hold a ſword in one hand, & a trowel in the other.* Ne. 4. 17, 18. *Can builders, Souldiers, husband-men, labourers in harveſt, workers & Fellow workers together with God be juſtly taxed and cenſured for idle Perſons or men of no calling? And yet ſuch are the Miniſters of the Goſpel: a lazie Monk may indeed have good cauſe to abandon his profeßion, becauſe if his Cowle doe not, his calling will not, or is not like to make him ſweat; Yet that Preacher who puts his hand to God's plough and followes it hard therewith to break up the fallow ground of his own and others hard hearts, will make furrowes in his own face.*

I know the pretence and practiſe is to undermine the maintenance, but the plot is to blow up the Miniſtry. The glorious lamps of our Tabernacles are not like to burn long if the golden oyle be preſently taken away. I know we may ſay that the hand of Joab *is in all this, and 'tis this wicked* Haman *which hath done it, the Divell or the Pope is the Father of this Monſter: They know that the Miniſters are the Chariots and horſemen of Iſrael, and that if theſe be diſcomfited, the Infantry are in danger to be ſcattered.*

Oh that men were ſo wiſe as to conſider the deſignes of theſe enemies. The Popiſh Emiſſaries would exclude us, that you might affect them; would diet or ſtarve us, that they might fill, if not ſurfet themſelves. The Devill would allow the falſe Prophet Balaam *to ride with his two men, and yet would force the true Prophets to goe afoot. Antichriſt would have his own Prieſts many of them Princes, but the Miniſters of Chriſt all of them the meaneſt and loweſt of the people.*

But

But what godly heart ſhould without ſorrow ſee Chriſts witneſſes propheſy in ſackcloth, when the Prieſts of Antichriſt ruſſell and rant it in ſattin.[a]

[a] In Italy beſides the temporall eſtate of the Popes of Rome the Clergy are conceived to have in ſome places a third part of the whole; but in moſt a moyetie. In Spaine the certaine rents of the Arch-Biſhoprick of Toledo are ſaid to be no leſſe than 300000 crownes *per annum*, which is far more than all the Biſhops, Deanes and Prebendaries doe poſſeſſe in England. *Treleinie* of tythes *pag.* 12. 13. In France the Eccleſiaſticks alone poſſeſſe one third part of the total Revenue of the Kingdom. *v. State of France. pag.* 69. The Nobles and Commons Aſſembled in Parliament ſignifyed to King Henry the fourth, that the temporal poſſeſſions of Abbots, Priors &c. would ſuffice to find and ſuſtaine 150 Earles, 1500 Knights 6200 Eſquires, 100 Hoſpitals more than there were. *Ful. Ch. Hiſtory lib.* 6. *pag.* 302.

For my own part, I would much rather chuſe (if my heart deceive me not) to live and dye a poore Miniſter, than a rich man or Grandee, whoſe ayme and endeavour ſhould be to make the Miniſtry poore. Be not deceived, God is not mocked.

If they that Miniſtred under Moſes

ſes *Law were feaſted*[b] *he would not have the Preachers of his Sons Goſpell famiſhed.*

b Such and ſo many Allowances had the Prieſts and Levites, that ſetting by the tithes of their corne and cattell & of all manner of increaſe, their maintenance had far exceeded that of the Engliſh Clergy, and adding unto theſe the Tithes of all Creatures tithable, it doth more than double it. *Treteinie* of tythes. pag. 4. 5. If a Huſbandman amongſt the Jewes had 6000 buſhels growing in a yeer when all ſorts of tythes and dues were paid there remained to him but 4779. *vid. Weems Chriſtian Synag. pag.* 154. *ex Stalig. opuſc.*

If David *took it ſo ill that his Embaſſadors were evill intreated by Hanun*, 2 Sam. 10. 4. *when their garments were cut off by the halves, God will not take it well to have his Miniſters his Embaſſadors of peace cut ſhort of their maintenance. And now Sr, if I ſhould for want of other matter be indited and arraigned for want of an exact Artificiall method, my hope is, that either every ordinary Jurie will not be able to find me guilty, or if I be found, that an Ingenious Judge perhaps may procure my pardon when he conſiders that it is in part confeſſed already, and againe that ſuch an exact and curious chaine of me-*

thod

thod might poſsibly more credit the Author then profit the ordinary Reader, or be a greater ornament than advantage to the book, and yet painfull to the Compiler. And wiſe men may conſider that pearles are pearles although they be not curiouſly ſtrung or made up into bracelets and chaines, and that gold in the oare or coine is not to be thrown away, becauſe'tis not formed into a chaine of ſo many curious and equall linkes. And S^r, As for this preſent Addreſſe unto you, thoſe who know and conſider what a friend you have been to Religion, what a Father to your Country, what a Patron to Miniſters, what a Benefactor to Scholars, and to my ſelfe in particular, may rather wonder that I did it no ſooner than that I have done it now. And my hope is, that you will not think your ſelfe ſlighted or diſparaged to have your name inſcribed or prefixed to a book of this nature. I am perſwaded S^r, you preferre old truths before new Errors, and old foundations before new fancies, and that you delight rather to walke on a rock, than to dance upon ropes, and therefore that theſe

old

old and great truths of this new and small piece will not be to your palate as dead drink, nor in your eares as stale newes, nor to your eyes as an old Diurnall or Almanack out of date.

And Sr, since I had my Birth and Baptisme in Cotherstock, *let me not be condemned for making this confession of Faith, or profession of my Principles to you there.*

It remaines only that I bow my knees to the Father of our Lord Jesus Christ, and powre out my soule for you, your Religious Consort, and deare Son, at the throne of Grace, that God would blesse you with all spirituall blessings in heavenly things in Christ, and recompence into your bosome seven fold all the kindnesse that you have shewed to his Ministers, and particularly to

Sr,

Your very humble
Servant in the Lord

T. H.

To the Reader.

READER,

IF *thou art* Learned *and a* Critick, *thou mayeſt perhaps accuſe or cenſure this* Catechiſme, *as in ſome things defective, in ſome redundant, or ſuperfluous, in ſome without order: and I ſhall not here goe about to anſwer the charge, or traverſe the inditement. I rather chooſe to intreat thee, if thou art as well as knowing ſo alſo Ingenuous, Courteous, charitable, either to correct or pardon all the faults of this piece; So far at leaſt as to accept & favour the* Eſſay, *rather than to carp at the Er-*

rours, *whether they have proceeded from the Author, the Transcriber, or the Printer.*

If thou art a Catechumen, *and one desirous to learne, two things I intreat of thee: the one is, to read it (if it may be with thy conveniency,)* wholly; *so possibly thou mayest the better understand the severall parts of it. The other is, not to be offended because sometimes thou findest in thy way* Yes *or* No *in the Porch or Entrie of the Answer, and sometimes not; Where this Porter standes at the dore, I would not you should take his bare word for answer, and so passe along, and goe your way; but that he may open you the dore to goe in, and view the places themselves, to see whether it be indeed so or no, as is pretended; and that you may believe, not because I* told *you, but because you have* heard *the Scriptures themselves. Where there is no such at the dore of the Answer to let you in. I desire you now once for all, not to stay there, but without farther Ceremonie to walke in, &*

to

to goe round about the places, to tell the towers thereof, and to marke well her bulwarks, I meane the strength *of those texts of Scripture set there for the defence of the Truth.*

VVhosoever thou art, who shalt please to peruse this Catechisme, *I say to thee before hand, I will not, I dare not avouch it (so far as 'tis mine) to be free from all errour. I am but a man, & if thou wilt forgive me, I will promise when opportunity serves to correct, or retract such mistakes. But this I dare say, I doe not erre* wilfully *and* maliciously, *out of mere opposition to any party or person; I am a Christian, and if I should so erre my selfe (whilest I confute the errours of others) I assure thee (if I know my own heart) without repentance and amendment, I should not forgive my selfe. And now to prevent mistakes and misconstructions concerning my selfe and others, be pleased to take notice, that I will not undertake to justify my selfe to have been in this* Catechisme *an exact or compleat Herauld, and to have marshal'd the severall errours under*

their proper Commanders and colours, and to have ranked them all in their right place and due order. And if the Quakers renounce any of the following errours, rang'd under the Head or Chapter which beares their name, let them know I deſire not to doe violence to erroneous perſons; or to accuſe them falſely, and therefore premiſe this, that the Title of the Chapter may not be produced for a ſufficient evidence to charge them with them, & I here allow them liberty (provided they doe it truely) to diſowne them, or to refuſe to father them with a non obſtante *to any thing therein contained.*

Reader, if thou reapeſt benefit from this Catechiſme, *if it ſhall pleaſe God by this meanes to ſhew thee his wayes, and teach thee his pathes, to lead thee in his truth, & teach thee in the way, wherein thou ſhouldeſt goe, bleſſe God who hath ſhewed us light, & pray with me for thoſe who yet wander in dark and by-*

pathes

pathes of errour, forsaking God's Ordinances and our solemne Assemblies. O send out thy light and thy truth, let them lead them, let them bring them unto thy holy hill, and to thy Tabernacles: and for me, that I may doe nothing against the truth, but for the truth.

Thy servant in
and for the Lord
T. H.

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IT is the ſaying of a very learned & ingenious Perſon, *Truth and Love are two the moſt powerfull things in the world; and that the golden beames of Truth, and the ſilken cords of Love twiſted together, will draw men on with a ſweet violence, whether they will or no.* I deſire for my part I may both in word & deed, conference & converſation, in preaching, printing & practiſing, experiment the truth of this Teſtimony; and in all to be ſo happy my ſelfe, as to make others happy alſo: in all undertakings to follow the practiſe and paterne of the bleſſed Apoſtle *Paul*, viz. ἀληθεύειν ἐν ἀγάπῃ, to *truth* it in *love*, D. Cudw.

ſo to inlighten men, who ſit in the region of darknes, as not to inflame them; ſo to convince thē of error, that they may not ſay I am become their enemy; when I tell them the truth, that they may ſee that I aime at and endeavour their converſion, and not their confuſion. I know the Apoſtles themſelves had a zeale, but not according to knowledge, when they were ſo earneſt to have called for fire from heaven to conſume the *Samaritans*: the *Sons of Thunder* would have been *Sons of Lightning* too, but they had not ſo learned of Chriſt: *ye know not*, ſaith he *of what ſpirit ye are of*. And afterwards, when the Spirit of Chriſt came down upon the Apoſtles in the dayes of *Pentecoſt*, though with a ruſhing mighty wind, and ſate upon each of them in the likeneſſe of fiery cloven tongues, yet neither did that wind ſmite the corners of any houſe, that it fell; nor thoſe fiery tongues ſinge a haire of their own or others heads. Inſtead of calling for fire from heaven to conſume you, I pray, and endeavour that I may ſhew

you

you a light from heaven ſhining round about you, above the light of the Sun at noon-day: I mean cleare and evident Scriptures to inlighten, convince and convert you.

If I deſire to be ſometimes a *Boanerges* indeed, yet 'tis in order to be a *Barnabas*: If I heap coales of fire on your heads, I ſeek to melt you, not to burne you: when I thunder againſt error, I deſire my ſpeeches and actions may be like that lightning, which breaks or melts the ſword, and doth not hurt the ſcabbard; I deſire to melt your ſoules, but not doe the leaſt hurt to your bodies, the ſheath of your ſoules.

That there is a God, and this God is to be worſhipped, is, I hope, written in your hearts, as with a pen of iron, or point of a Diamond, that is, with a laſting or indelible, and as with a Sun-beam, that is, with a legible character.

And if you ſay, *wherewithal ſhall I come before God, and bow my ſelfe unto the moſt high?* ſhall I make an Image or likenes of

him, or shall I come to him by the Mediation of Saints and Angels? I answer, *He hath shewed thee, O man, what is good, and what doth the Lord thy God require of thee*, and what thou shouldest believe and doe. Thou needest not say, *who shall ascend up into heaven*, to bring Christ down from above? But *the word is nigh thee, in thy mouth, and in thy heart*: and this is the word which in this Treatise is made known unto you.

Since men therefore erre, because they know not the Scriptures, the manifestation of the Scriptures thus to every man's conscience may possibly prove a good way and meanes to reclaime them from errour. God hath *magnified his word above all his name*, and therefore 'tis but reason that men should advance it above all humane Testimony; and if you will plead the Testimony of men, *surely the Testimony of God is greater.*

Yea if you would be but Reasonable, if you would shew your selves men, and act as Religious men, and good Scholars, men of the purest and highest Reason

ſon, I might boldly plead with you thus, and ſhew you what I have to ſay on God's behalfe: I might deſire you to heare God ſpeak in the Scriptures, and ſay, whether it be fit to believe and obey God or man, Judge ye.

If you plead Scripture, pretending that your Church of Rome was once true; I may juſtly alleadge Scriptures to ſhew *from whence you are fallen*, and to prove that you have greatly erred.

Is the Scripture of force to prove that ſhe was once a *true Church*, and *a chaſt Spouſe of Chriſt*; and is it not to be pleaded in evidence that now ſhe is become a *Mother of Fornications*, and *hath committed Adultery* with ſtocks and ſtones?

For our parts, we are willing to ſtand and fall by Scripture, to be *weighed* in the ſame *ballance* of the *Sanctuary* with you, to have our *Gold* tryed by the ſame *touchſtone* of the word, and to be meaſured by the ſame *buſhel* or *Epha*, by which we meaſure you or others.

If you appeale from a higher to a lower court, from God to Man, from *Scri-*

ptures to *Fathers*; beſides that 'tis againſt the mind of God, againſt right reaſon, and the Methods of wiſe men; ſo 'tis againſt the *Deſire* and *Doctrines* of the *Fathers*. I dare ſay, if they ſhould ariſe againe from the dead, they would rather ſay, we be Judges of no ſuch matters, or *who made us a judge over the Scriptures?* yea being dead, they yet ſpeak in their writings againſt ſuch *poſitions* and *practiſes*; they make the Scriptures their Judges, and make not themſelves judges of the Scripture: yea if the *Fathers* might be heard out, teſtifying fully to the perfection and ſufficiency of the Holy Scriptures, that one ſentence of theirs will prove a condemnation of Popery, of the body and ſoule of it, the Fathers themſelves being Judges.

Poſſibly it may be ſaid by ſome of you, that the Proteſtant Religion is but of yeſterday, and knows nothing of the *Fathers*, nor the Fathers of it; & that ſuch a novel faith, as it may be pretẽded to be, dares not appeare at the *Tribunall* of the *Fathers*. The truth is, if there were no

Scripture,

Scripture, the Proteſtants durſt adventure the *Ordeal*, or *tryall* by *Fathers* and Councels: & ſaving alwaies the Honour of the Holy Scriptures, and our juſt Liberty of appeale unto them, the Proteſtants *golden* Faith doth not feare the *ſilver* haires of the Antient Fathers. The truth is, we would not be cheated or gulled with mouldy bread, and old ſhooes, & a mere pretence of Religion, that came to us from far, from many ages agoe: when as indeed, & in truth, aske the *Primitive Fathers*, and they will tell you another Story, that we are the children of the Primitive and moſt antient Church. If you will heare the Proteſtants judgment, plea, and evidence in this matter, let me produce three or four to ſpeak for the reſt.

Mr *Perkins* reckoning up divers points of Popery, as that the Pope or Biſhop of Rome is the *Vicar* of Chriſt, and the *head* of the Catholique Church, that there is a fire of Purgatory after this life, that Images of God and Saints are to be placed in Churches and worſhiped, that

prayers are to be made to Saints departed, and their interceſſion to be required, that there is a *propitiatory ſacrifice* daily offered in the maſſe for the ſinnes of the quick and the dead, obſerves, that the *Apoſtles creed* hath not any of theſe points, nor the expoſitions made thereof by the Antient Fathers; nor any other *creed* or *confeſſion of faith*, made by any Council or Church for the ſpace of many hundred yeers. Mr *Perkin's Advertiſement to all favourers of the Romiſh Religion.*

Yea the ſame Author undertakes to prove, that for 1200 yeers no Father or Council held all the points of Doctrine of the *Trent Faith. Demon: of the Probleme.*

Sometimes, ſaith Dr *Ferne*, we meet with phraſes in the Fathers favouring ſome Romiſh Doctrine; but then we ſhew by Argument and Reaſon that thoſe doe not ſpeak indeed the Romiſh ſenſe: & againe, the Romaniſts have the ſhadow, the ſhell, the name, the phraſe many times, but we carry the ſubſtance

ſubſtance, ſhew, the thing, the ſenſe, the judgment, the Deeds of Antiquity. Againſt ſome high expreſſions magnifying the Church of Rome we bring *deeds*, and thoſe upon conteſtation, as the ſtanding out of *Polycrates*, and all the *Aſian Biſhops* againſt the ſentence of *Pope Victor*: Alſo in the conteſtation betwixt *Cyprian* and *Pope Stephen*: Alſo in the conteſtation between the *Romane See* and the *African Biſhops* (amongſt whom *Auſtin* was one) in the buſineſſe of Appeales, *ſee Dr Ferne, p. 229. 230.*

The infallibility of the Pope, or the Roman Church, was never acknowledged by the Antient Churches, or Fathers, for 600 yeers after Chriſt, therefore it is not now to be received. *Baxter againſt Pop. p. 277.* There are as it were three principall parts in Religion; namely, *points of Belief*, of *Ceremony* and *of Diſcipline*: we ſhall run them over lightly all three: that ſo we may let the world ſee that in every one of theſe three parts they have both aboliſhed and eſtabliſhed many things expreſly againſt the

the Authority of the Antients. *Monſ. Daillè of the Fathers. lib. 2. pag.* 143: when he hath inſtanced in particulars, he addes *pag.* 177. Certainely ſhould we but ſpeak the truth, it is the plaineſt mocking of the world that can be, to cry out as theſe men doe continually, *The Fathers, the Fathers*, and to write ſo many whole volumes, as they have done upon this ſubject, after they have ſo dealt with them as you have ſeen, And *pag.* 141. nd 142. Doe but read their Commentaries, their Diſputations, and their other diſcourſes, and you will find them almoſt in every page, either rejecting or correcting the Fathers. And further he addes as followeth.

But I muſt not paſſe by the Teſtimony of *Cornelius Muſſus* Biſhop of *Bitonto*, viz. for my own part (that I may ſpeak my mind freely) in things that belong to the teſtimony of Faith, I had rather believe one ſingle *Pope*, than a thouſand *Auguſtines*, *Hieromes*, or *Gregories*.

If you will appeale from the holy Scriptures, and from the Authority of the

the Catholick Church to the Roman, or Church of one denomination, from the Primitive to the Preſent, or from the antient to the moderne, and dare not, or will not be judged by any body but by your ſelves, beſides that you are guilty of high preſumption thus to advance your ſelves into the chaire above all, ſo is it a ſtrong preſumption of guilt in you, that you dare not abide the tryall of the moſt impartiall and unbyaſſed Judges; and hereby you declare, that the Authority of the Fathers is not ſupream in your account, and why then ſhould you expect it ſhould be authoritative with us; and if you appeale from the Fathers here to the preſent Church, why may we not rather to the Scriptures? I ſhall adde alſo, that when you appeale to Churches, or Fathers, or Councels, from Scripture, you doe ſhew your ſelves more ſubtle than the *Phariſees*, who to all Chriſt's allegations of Scripture never put in ſuch an anſwer, that there is but one true Church; *we are the true Church*,

we

we are the Interpreters of Scripture. Yea I ſhall go a ſtep farther with you, and tell you, that if you appeale from Scripture teſtimony toyour preſent Church, or to ſome viſible and infallible judge of all controverſies, you doe therein out-goe that old Sophiſter the Devill, who when he diſputed with our Saviour, and Scripture was urged againſt him, had not the Jewiſh Churches Authority, the Interpretations of Scribes and Phariſees, no, never a ſuch reſerve, or caſtle to fly unto.

There are two great Errors, *mother-errors* of you the children of the Church of Rome, concerning the holy Scriptures: the one is, that you will not goe to it as to your *laſt judge* on earth: and the other, that you endeavour to bring this to you, to ſpeak for you what it never thought.

And here in two things you greatly erre.

The promiſes in Scripture made to the Church in generall, you apply to a particular Church, or to a part of the Catholique

Catholique Church, namely, to the Romane: Not sufficiently considering what became of Jerusalem, where our Lord preached, and where the Apostle *Peter* preached, and founded a Christian Church (before ever, if ever, he saw Rome) notwithstanding all the promises made either to the Church in generall, to the Jewish Church, orto the Apostle *Peter*, or to the Church founded by him in particular.

The promises made to *Peter* (and, that 'tis said, before he was Pope) you apply, in part at least, to the Bishops of Rome; yea will have them reach the Apostle *Peter's* Successors, and stand them in steed, and in some things too wherein they did not secure *Peter* himselfe (to keep him from falling) namely, for their making alwaies an outward confession of the Faith: for ye know *Peter* did in word deny his master.

The truth is, diverse Popish Doctrines, such as the Communion in one kind, prayers and service in an unknown tongue, making Images of the Trinity,

ty, worſhipping of them, &c. are ſo plainly contrary to the Scriptures, that 'tis your carnall intereſt if you will maintaine thoſe Doctrins, to deny, or at leaſt to undervalue the Authority of theſe in compariſon of the preſent Church.

As for us, as we highly and above all extoll the teſtimony of Scripture, ſo neither doe we think our ſelves obliged to ſuppreſſe or ſilence the *Fathers* of the 1ſt three or four hundred yeers; only we would not admit *ſuppoſititious writings*, or teſtimonies, the baſe brats of latter times, for the *true children* of the antient *Fathers*; nor would we have the preſent Church of Rome, by her *expurgatory Index's* & corrupt gloſſes, &c. to teach the Fathers to ſpeak now, and that what they never meant. And as you diſhonour the Fathers in laying baſtard-works at their doores, ſo have you wronged the Canon of the Scriptures, by advancing the Apocrypha books into the ſame chaire and throne with them: and in this how you have forſaken

ken the Ancient Fathers and Councels, *&c.* a late Author hath ſhewed very well.

And yet this is remarkable, that the pretended Councel of Trent have made a rod for their own backs: I mean, they have added the book of *Baruch*, and the Epiſtle of *Jeremiah* in the 6th of *Baruch*, to the Canon: and there, as in a glaſſe, they may ſee what a whores fore-head the Church of Rome hath, to commit Idolatry with ſtocks & ſtones, doing diverſe the ſame things to their Images, that the Heathens, the old Babylonians, did to their Idols or Images.

Heare Dr *Weſtfield*; The Gentiles were wont to bow down to their Images, ſo doe the Papiſts: the Gentiles were wont to pray to them, ſo doe the Papiſts: the Gentiles were wont to render thanks to them, ſo doe the Papiſts: the Gentiles were wont to dedicate themſelves, and all that they had, to their Idols, ſo doe the Papiſts: the Gentiles nuncupated vowes to them, ſo do the Papiſts: the Gentiles were wont to ſweare by them, ſo doe the Papiſts:

the

the Gentiles were wont to ſet up candles to them, ſo doe the Papiſts: The Gentiles were wont to burne incenſe to them, ſo doe the Papiſts. So he; and I doe not know that there is any one, who hath anſwered this charge ſince extant. See Dr *Weſtfields Serm: p. 64. 65.* Such like 'tis not improbable, is the moderne practiſe of the common people under the Papacy. I have heard to this effect, that when the late King was in Spain, reaſoning againſt worſhipping of Images with a Prieſt, who denying the charg, it was agreed betwixt them, to take the next Perſon they found at devotions in their Churches for an experiment: The Prieſt beſpake the Perſon, a woman, to this purpoſe, *Good Woman, you doe not pray to this Image or Saint, but to God in it:* I but I doe, ſaith the woman, and will doe, till you ſhew me a better.

Till the yeer 788. Images were never appointed publickly to be worſhipped in the Churches, and this was done in the ſecond Council of *Nice* Charles the

the Great ſent this Act of the Councill to the Biſhops of England, to know how they liked it: they ſaid, Alas for woe! we find in thoſe acts many things againſt Chriſtian Religion, eſpecially this, that the worſhipping of Images is decreed, which the Church of God curſeth, Dr *Weſtfeild pag. 60. 61.*

If you ſay then, where was our Church, or Religion before *Luther?* and call us to give a catalogue in all ages of men profeſſing our Faith and way of worſhip, and that the Fathers and all Antiquity were yours; Heare I pray you, the ſaying of Mr *Du Moulin*; This reproach of novelty ill becomes the mouthes of thoſe perſons, which hide the true Antiquity from the people, which is the word of God; and which maintain, that yet at this day, the Church may, and can make new ordinances touching Faith; and which by the Church underſtand no other than the Romiſh Church; that in the firſt ages after the Apoſtles, cannot produce one man that was of their Religion; and which know that in

all Antiquity there is no mention made of excluding the people from the cup, of prohibiting them the reading of the Holy Scriptures, of reading the Scriptures to the people in a language they understand not, of painting the Trinity, of worshipping Images, of adoring the hoast with the worship of *Latria*, of private Masses, of the Bishop of Romes Court, &c.

If you will have us tell more particularly who were of our Religion before *Luther*, know that Christ and the holy Apostles were; and as for other names of particular persons, who held with us in the Doctrines above named, or diverse other materiall Doctrines, the Protestants referre you to Dr *Field* of the Church, *Birckbeck's* Protestant's Evidence; and let me send you also to the Martyrologies in England and France, &c. and I shall adde one more, and that is a testimony of your own, which I find cited formerly and lately.

And that is of *Raynerus the Monke* concerning the *Waldenses*, c. 4. where he

he ſaith, that they have continued (ſay ſome) from the time of *Sylveſter*; others from the time of the Apoſtles, that theres ſcarce any land where they are not; that they live righteouſly before all men, *bene omnia de Deo credunt, & omnes Articulos qui in Symbolo continentur, ſolummodo Romanam Eccleſiam blaſphemant, & clerum* i.e. they believe all things well concerning God, & all the Articles that are contained in the Creed, only they blaſpheme the Romane Church and the Clergy.

And what if there were ſome 1000 of true Worſhippers in the Church of Rome before the Reformation, as there were 7000 in Iſrael, who had not bowed their knees to *Baal?* or what if we be the ſame Church now, that we were before, only then Apoſtaticall, Idolatrous, Leprous as white as ſnow, but now profeſſors of the true Faith, without corrupt mixtures, and of the pure worſhip, and ſo cured of our Leproſy?

If you aske what Authority we had to reforme our ſelves, I referre you to Dr

Bramhal for satisfaction, who shewes it was done in England by King and Priest, and that the Popish Princes, upon occasion claime a right and power to doe what indeed we have done: *i. e.* to reforme the Churches under them, or to the like effect. See *Bramhal of Schisme.*

There was a Reformation desired before *Luther*, and the Princes of *Germany* represented their hundred grievances to the *Emperour*. But what *mighty men* could not, God hath brought about by *mean men*: nor needed *Martin Luther* and the rest, any Commissions extraordinary sealed with the broad seales of new miracles, to authorize his, or their proclaiming the laws and edicts of the great God, the King of Heaven. We judge it lawfull for men to obey the commands of God, doing the duties of their places, without a license from men so to doe. Besides, seeing that the Reformers did preach the same Doctrine, which Christ and his Apostles did, and set up the same way of worship which they did, all which was formerly

merly confirmed by miracles, it is not reasonable to demand, that they should shew by new miracles that they had Authority to reforme the Church of God. And herein *Luther* and the rest shewed themselves to be of the truth, because they went not about to deceive mē with lying wounders or miracles, to get credit to their persons or Doctrine, such as the *Romish Legends* have for the honour of their Saints, and confirmation of their new Articles of Faith. In my opinion he must have a monstrous Faith, who believes but one halfe, or the moiety of their miracles, if the whole dose be like that tast of them Mr *Baxter* gives us out of Dr *White*, and he out of *Baronius*; as that *Francis* turned a capon into a fish, and water into wine; made the rock send forth water, and anchors to swim; converted a Lambe by preaching to him: that he caused Swallows, Grashoppers, and a wild Falcon to joyne with him in the praises of God. That *Bernard* by blessing their ale, and giving it some lewd persons to drinke, caused

God's grace to enter into them; that he killed [illegible] by excommunication, &c. *Baxter* out of *Francis Whites defence of his Brother*, pag. 147,148. And again, that their *Nicolas*, while he lay in his cradle, fasted Wednesday and Friday, that *Patrick* caused a stollen sheep to bleat in the belly of him that had eaten him; that Fryar *Andrew* to correct his appetite of eating birds at the Table, by the signe of the Crosse commanded them to fly away after they were roasted. Mr *Baxter* pag. 167. 168. from Dr *Heatly*.

If you object against us our differences and divisions, Protestants may returne, *Are there not divisions in opinion, even amongst you also?* and with you more intollerable, because you pretend you have an *infallible visible judge of all controversies*.

How have you differed about the conception of the blessed Virgin, about the supremacy of the Pope, or a generall Councill, &c. What adoe was there 'twixt *Watson* and *Parsons* here in the dayes

dayes of Queen *Elizabeth*; and of latter times 'twixt the *Jansenians* and *Jesuites* abroad.

2ly, It may be said, that for our present ruptures, either you have made, or else maintained and continued diverse of our breaches.

3ly, That when we come to heaven, and not before, we may expect that all men should be of the same opinion in every thing.

4ly, That the Protestant Churches doe agree in the maine and fundamentals of our Religion. See the *Harmony of Confess*: and wherein we differ, I, and 1000*s* other Protestants, desire to use Scripture, Prayer, and sound reason, to convince those who are otherwise minded. We desire to use *soft* words and *hard* reasons, to draw men with *cords of love*, and not to burne, and consume them with *coales of fire*. Yea I dare almost put it to your selves to be Judges, whether there have not been in Queen *Mary's* daies in four yeers more *Protestants* put to death in England, than

there have been *Papiſts* in fourſcore ſince.

And now if you object againſt the Proteſtant Churches for want of a right miniſtry, pretending their want of ſucceſſion, or a right ordination, or a right Government and juriſdiction; to theſe it may be replyed.

1, That ſucceſſion in pure Doctrine is a better marke of a true Church, than ſucceſſion into the ſeats, and places of former Orthodox Paſtors.

2ly, That it is almoſt, if not utterly, impoſſible for you Papiſts to know, who is the true Paſtor, the Biſhop of Rome, whom you pretend you muſt follow; conſidering the many Schiſmes, and the indirect & corrupt waies whereby diverſe have advanced themſelves into the chaire.

3ly, Our firſt Reformers were ordained Miniſters by your Church, and Mr *Maſon* ſhewes you a ſucceſſion ſince.

To him you may adde a little piece of Sr *John Harrington*, as a ſupplement to

Mr

Mr *Mason*; and Dr *Ferne* hath justified the consecrations of our first Bishops against those frivolous allegations made against them.

4ly, If you should quarrell with us now, because Bishops are in a great measure laid aside, as if no ordination could possibly be valid, except by Bishops; and therefore that if now we have true Ministers, yet without Restauration of Bishops, we can have none, no Ministers long: I answer, that although I am not yet *plerophorized*, that a Primitive Bishop, or *Episcopus præses*, is utterly unlawfull, yet I am not fully convinced, that they are an Institution of Christ, and essentiall, or absolutely necessary to the very being of a Church or ministry. I dare not so easily unchurch those of the Reformed Religion abroad, who have no Bishops, *name or thing*, Bishops or Superintendents: and in this I am not alone, the late Reverend Dr *Usher*, sometimes an Arch-Bishop himselfe, was of the like judgment. *See his life and death by* Dr *Bernard*. Yea in the Church of Rome,

Rome, ſometimes there hath been allowed Ordination by other hands, than by Biſhops, if I miſtake not. And the *Maſter of the Sentences* holds but two orders *jure divino*, Presbyters and Deacons. See *Pet: Lumb*: And, if I miſremember not, I have read that the Spaniards hindred it in the Council of *Trent*, that it did not paſſe, that all Biſhops, except the Biſhop of Rome, were *jure humano*, or to that effect.

And *Medina*, who diſputed at the Councill of Trent touching the Superiority of a Biſhop above a Prieſt, affirms, that *Ferome* was in this point of *Aerius* his opinion: and that not only he, but alſo *Ambroſe* and *Auſtin*, *Sedulius*, *Primaſius*, *Chryſoſtomus*, *Theodoret*, *Oecumenius*, and *Theophylact* maintained all of them the ſame Hereſy. So hee.

If the *Charity* ſo ſome Proteſtants be a ſtumbling block, which lyes in your way to hinder you from leaving your Errors, and profeſſing the truth; I ſhall endeavour briefly to remove that out of your way.

Firſt,

First, Were I in your case, and did not I resigne up my Judgment to the Scriptures, according to that infallible rule to judge which is the *true Church*, I would avoid that Church most, where is professed and practised the greatest cruelty, and joyne to that soonest, where is professed and practised the greatest charity. You professe, at least many of you, that 'tis impossible for us to be saved; that 'tis absolutely necessary to salvation to be a member of the Roman Church, to believe the Articles of the Trent faith, and to live and dye in the communion of the Roman Church in subjection unto the Bishop of Rome, whom you call Christ's *Vicar* and *Peter's Successor*. Hear what a learned and religious Person saith to this point. Must *Paul* be damned because he was not one of *Peter's* subjects? doe not your consciences know (he writes to the literate Romanists) that swearing obedience to the Pope of Rome was a thing unknown for many hundred yeares, yea that it is a novelty in the world.

Again,

Againe, when I read ſo many plain promiſes in the Scriptures, that *whoever believeth in Chriſt ſhall not periſh*; and that *if by the Spirit we mortify the deeds of the body we ſhall live*; and that *if we repent our ſins ſhall be forgiven*; yea that *Godlineſſe hath the promiſe of this life and that to come*: and then when I find that the Papiſts for all theſe certain promiſes doe unchurch and damne us all, becauſe we believe not in the Pope of Rome, as well as in Chriſt, this ſatisfied me as fully that you are *audacious Schiſmaticks*, as I am ſatisfied that you are Papiſts. So hee, Mr *Baxter againſt popery*.

The Papiſts will ſometimes brag of their *Charity*; they give perhaps a piece of bread to ſome of our poor, and yet unchurch us poore and rich: they would not ſtick (I feare) had they power in their hands, to burne our bodies, ſaying, *we are Hereticks*; and they doe as much as in them lyes to damne our ſoules: and if this be their *charity*, Oh my ſoule *come not thou into their ſecrets*.

And

And yet doe not the Papiſts lay too great a ſtreſſe on the *charity* of ſome Proteſtants, conſidering the Aſſertion of Mr *Perkins*, which ſaith, that *A Reprobate may in truth be made partaker of all that is contained in the Religion of the Church of Rome; and a Papiſt by his Religion cannot goe beyond a Reprobate.* *Perk. Vol.* 1. *p.* 396. & 404.

And what Dr *Uſher* ſaid, namely, to this effect (being asked by a Papiſt whether a Papiſt may be ſav'd (that one that holds all the Tenets of the Council of *Trent*, and lives accordingly without Repentance, cannot be ſaved; he ſaid there were two plaine places for it: the places I did not heare, but ſuppoſe them to be 2 *Theſ.* 2. 11, 12. *And for this cauſe, God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye, that they all might be damned, who believe not the truth, but had pleaſure in unrighteouſneſſe.* And Rev. 14. 9, 10, 11. *If any man worſhip the beaſt and his image, and receive his marke in his forehead, or in his hand, the ſame ſhall drinke of the wine*

of

of the wrath of God. And the ſmoke of their torment aſcendeth up for ever and ever; And they have no reſt day nor night, who worſhip the Beaſt and his image, &c.

Mr *Baxter* ſaith, if a Papiſt be ſaved, it muſt be as a *Chriſtian*, and not as a *Papiſt*: as if a lyar might be ſaved, it muſt not be by *lying*, but by *Faith* and *Repentance*: he thinks it not impoſſible for ſome one or more to be ſaved, as 'tis poſſible for here and there one to eſcape of a raging peſtilence: but if ſo, it is not by his diſeaſe or *plague of Popery*, but by the wholſome *remedy of Faith* and Repentance. *Vid. Baxt.*

Oh that God would perſwade your hearts to come to haſt out of Romiſh Babylon, that ye partake not of her ſins, and of her plagues at the laſt. Depart, depart from the tents of theſe men, come over I beſeech you unto us, and be ſafe, if you believe and obey. Be not deceived, be not blindfolded, ſearch and try whether the holy Scriptures, whether the Lord Chriſt, the Apoſtle *Paul* to the Romans, or the Apoſtle

Peter

Peter in his Epiſtles to the Hebrewes, ever made the Church of Rome the *mother* and *miſtreſſe* of all Churches, and to whom we muſt come, and whom we muſt believe, even without the word, or we cannot poſſibly be ſaved. See whether it be exprèſly laid down in Scripture, that ever *Peter* was at Rome; but judge in your ſelves, if he ſate Biſhop there 25 yeers, whether or no it was not very probable that *Paul* would in ſome of his Epiſtles, which he wrote thence, have made mention of him: and what did the Apoſtle *Peter* forſake *Paul*, when he was at Rome, and ſtood for the defence of the Goſpell (if *Peter* was there at that time) for *Paul* complaines ſaying, *All men forſook me*, 1 Tim. 4. 16.

Or if *Peter* was Biſhop of Rome, what then could none be ſaved for 3, or 4, or 600 yeers after Chriſt, becauſe the Pope was not 'till then owned as the *Univerſall Paſtor* of the Church, no nor did 'till then claime the title of *Oecumenicall Biſhop?*

Were there not three Popes at a time, and

and all three deposed by the Council of *Constance* ? yea 'tis a commonly cited saying of *Gregory* the Great, Bishop of Rome, that he that had that title was *præcursor Antichristi*, or forerunner of Antichrist. Yea how came the Bishop of Rome to claime a power over other Bishops, more than *Peter* did over the other Apostles ? or how come *Peter's* successors (suppose the Bishop of Rome be so) to succeed *Peter* in his power & priviledges, & not other Bishops, who succeeded the other Apostles in their Churches, to have the power and priviledges, which those Apostles had whom they succeeded ? yea how came the Church at Jerusalem, where Christ himselfe preached in person, where *Peter* had a speciall hand in laying as it were the foundation, or planting of the Christian Church, after Christ was ascended, *Act.* 2. 37, 38, 41. how comes that Church to erre, to fall away, and yet the Church of Rome to be infallible ?

Shew us if you can, either plain Scripture, or Father, or Council for 4 or

500 yeers, that interpreted Scripture ſo, that Rome was infallible, and all were for ever to receive their faith from her mouth under paine of a curſe and damnation, and that too when ſhe commands contrary to the Inſtitutions of Chriſt, and to the Doctrine contained in the Scriptures, as ſhe doth in her denying the cup to the people, in latine ſervice, where the people doe not underſtand it, in forbidding Prieſts marriage, &c.

Oh that ye would lay aſide prejudice and diſaffection, and apply your ſelves to the ſtudy of the holy Scriptures; think never the better of Mahumetaniſme, becauſe it muſt not be queſtioned, nor of Popery, becauſe 'tis death in *Italy* or *Spaine* without recantation, to read a *Spaniſh* or *Italian* Bible without a licenſe: how abſurd are theſe men to hinder children from looking into their Fathers Teſtament, or to forbid men to obey God, except they have firſt got mens leave ſo to doe. Let not your Prieſts perſwade you to lay out of your hands the holy Scripture, and to fill

them with *Legends and Fables*, to put out the *Sun in the firmament*, that, you may ſee with their *candles or glow-wormes*.

Oh! doe not throw away the light of the Word, nor put out your own Reaſon, that *candle of the Lord*, to follow your blind guides in the darkneſſe of error, as ye would not fall into the ditch, and into the pit. Oh! that you would not *deſpiſe the day of ſmall things*, that you would pleaſe to read and conſider this plain *Catechiſticall confutation* of your errors (I hope) by pat and pertinent Scriptures. I have read how a plain country-man with one text of Scripture convinced an erroneous Perſon, when great Schollars, and much diſputing and reaſoning could not doe.

My deſire and prayer is, that this Treatiſe may have the like effect, that the Scriptures here cited may convince thoſe who have erred from the truth, and may *turne them from darkneſſe to light, and from the power of Satan and of Error unto God*. Oh! how glad ſhould

I be, if I could but undeceive and ſave ſome of you by this meanes, if I could pluck *you as fire-brands out of the fire.*

Truly my deſire and prayer is, and ſhall be (if the will of God be ſo) that ye may be in God's way, *i. e.* read his word, believe and obey it, that ye may be ſaved. And one thing let me ſay, think to be ſaved by your own Faith, and not meerly by believing as the Church believes: doe not truſt in God for ſalvation by an *Atturney*, as ye would not be contented to be ſaved only by a *Proxey*. And be not amuſed with a great noiſe, and great names of Fathers, and Councils, which they that boaſt doe it (ſaith one) becauſe they know you cannot, or have not leiſure either to read or underſtand, and ſo cannot diſprove them; ſee *Moulin*: but *to the Law and to the Teſtimony, and the word is neer thee*: and of the Bible I am ſure I may ſay, *Bleſſed is he that readeth, and that underſtandeth the ſayings of this Book.*

I ſeek not yours but you, and oh that

you could or would away with your dungie and droſſy errors, and that you might keep your gold and ſilver; and on condition you would part with two parts of your errors, I hope I ſhould not envy you your whole eſtates.

Yet ſay not that our *Religion is cruel*, and that you are *Martyrs* for yours; becauſe 'tis the *cauſe*, not the *puniſhment*, or ſuffering, makes a *Martyr*; and you ſuffer in your purſes for the Error of your Conſciences. I hope we *Proteſtants* ſhall never be put to try, yet we could have no ſuch bargaine, if the law was in your hands; although the truth is, you pay too deare for a *falſe Religion*: for I may ſay of Religion, as of the Prophet *Jeremys* figs, *the good is very good, and the bad very bad*: if it be true, a man cannot pay too deare for it; if falſe, he cannot buy it too cheap.

Now who would be of ſuch a Religion, which may coſt him the certaine loſſe of a *temporall*, and much hazard his *eternall eſtate*; that will ruine his *eſtate*; and endanger his *ſoule*.

Now

Now consider what I have said in this preface, and what I say in the following Treatise, *and the Lord give you understanding in all things*,

So prayeth (really desirous of your conversion and salvation)

THO: HODGES.

Of

Chap. 1.

Of this way or Method of proceeding by ſuch Queſtions and Anſwers, or, The Introduction.

Q. *AY we ſay* yes *to a Queſtion, that is asked us, when we anſwer it Affirmatively, or muſt we neceſſarily ſay* yea?

Anſ: Math. 17. 24. 25. They that received the Tribute money came to *Peter*, and ſaid, Doth not your Mr pay tribute? He ſayth, *yes*.

Q. *When we anſwer a Queſtion Negatively, muſt we alwayes ſay* Nay? *or may we ſay* No?

A. Joh. 21. 5. Then Jeſus ſayth unto them, children have you any meat?

they answered him, *No*.

Q. *Doth that place* Jam. 5. 12. *forbid the saying* Yes *and* No? *when it sayes*, Let your Yea be Yea, and your Nay be Nay.

A. The Apostle dehorts from customary swearing, and adviseth them to be true and faithfull in performing their word and promise: he would not have men be *I Sr*, *no Sr*, (as we say:) not yea and nay, but one and the same in word and deed, in our promises and performances: and if we would doe so, there would be no need of such common oaths to gaine credit or beliefe.

And farther I say, that the Translators, if they had pleased, might have rendred the Originall thus, *Let your Yes be Yes, and your No No*; as in the places above cited.

Q. *Is it lawfull to set down, or aske* questions *about points or matters of Religion, and give* answers *thereunto, for the instruction of the ignorant, or teaching of those, who are as yet babes in knowledge?*

A. Yes, *Luk.* 7. 19, 20, 22. And

John

John calling unto him two of his Diſciples, ſent them to Jeſus ſaying, Art thou he that ſhould come, or look we for another? when the men were come unto him, they ſaid, *John Baptiſt* hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another? Then Jeſus anſwering ſaid unto them Goe your way, and tell *John* what things you have ſeen, and heard, how that the blind ſee, the lame walke, the lepers are cleanſed, the dead are raiſed, the deafe heare, to the poor the Goſpell is preached. So *Mat.* 11.2,3,4,5. *Hag.* 2.11, 12,13. Thus ſaith the Lord of Hoſts, Aske now the Prieſts concerning the Law, ſaying, If one beare holy fleſh in the skirt of his garment, and with his skirt doe touch bread, or pottage, or wine, or oyle, or any meat, ſhall it be holy? And the Prieſts anſwered and ſaid, No. Then ſaid *Haggai*, If one that is uncleane by a dead body touch any of theſe, ſhall it be unclean? And the Prieſts anſwered and ſaid, It ſhall be unclean. *Mat.* 13.51.

Q. *May a man aske or propound a* Queſtion *about that which he* knowes *himſelfe, and make an* objection, *which he can anſwer himſelfe?*

A. Yes, *Mark.* 12. 35, 36, 37. And Jeſus anſwered and ſaid, while he taught in the Temple, How ſay the Scribes that Chriſt is the Son of *David?* for *David* himſelfe ſaid by the holy Ghoſt, The Lord ſaid to my Lord, ſit thou on my right hand, 'till I make thine enemies thy footſtool. *David* therefore himſelfe calleth him Lord, and whence is he then his Son? So *Matth.* 22. 41. &c. *Rom.* 6. 1. what ſhall we ſay then? ſhall we continue in ſinne that grace may abound? God forbid. And *verſe* 15. what then, ſhall we ſinne, becauſe we are not under the Law, but under Grace? God forbid. So chap. 7. 7. what ſhall we ſay then, is the Law ſinne? God forbid. and chap. 9. 14. what ſhall we ſay then, is there unrighteouſneſſe with God? God forbid.

Q. *May we aske what are the* opinions *of men concerning Chriſt or Chriſtianity*

ſtianity, and give anſwers *to them?*

A. Yes, *Matth.* 16. 13, 14. when Jeſus came into the coaſts of *Ceſarea Philippi*, he asked his Diſciples ſaying, whom doe men ſay that I the Son of man am? And they ſaid, ſome ſay that thou art *John* the Baptiſt, ſome *Elias*, and others *Jeremias*, or one of the Prophets. But whom ſay ye that I am? v. 15th, &c.

Q. *Is it lawfull to propound* objections *for the clearing of the truth?*

A. Yes, *Luk.* 20. 41, 42, 43, 44. And he ſaid unto them, How ſay they that Chriſt is *David's* Son? And *David* himſelfe ſayth in the Book of Pſalmes, The Lord ſaid to my Lord, ſit thou on my right hand, 'till I make thine enemies thy footſtool. *David* therefore calleth him Lord; how is he then his Son? So *Mat.* 22. 41, &c. *Mar.* 12. 35 36, 37.

Q. *May a man* repeat *and anſwer the* objection *of adverſaries, made againſt the truth? or* propound *ſuch as he thinks the wiſdome of the fleſh will, or*

may

may possibly make against the truth?

A. Yes, *Rom.*9.19,20. Nay, but O man who art thou that replyest against God? shall the thing formed say to him that formed it, why hast thou made me thus? in v. 19. thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will?

Q. *Is it in any case lawfull to* set down *the objection, or Argument of erroneous, or hereticall Persons?*

A. Yes, *Luk.*20. from 27th, to 33. Then came to him certaine of the Sadduces, which deny that there is any Resurrection; and they asked him, saying, Master, *Moses* wrote unto us, if any man's Brother dye, having a wife, and he dye without children, that his Brother should take his wife, and raise up seed unto his Brother: there were therefore seven brethren, and the first took a wife, and dyed without children, &c. therefore in the Resurrection, whose wife of them is she? for seven had her to wife. So *Mat.*22.23,&c.

Chap.

Cap. 2.

Of Errour.

Q. ARE *there any* Errors *and* Heresies *destructive to the faith, and damnable?*

A. Yes, 2 *Pet.* 2. 1. But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 *Tim.* 2. 17, 18. of whom is *Hymeneus* and *Philetus*, who concerning the truth have erred, saying, that the Resurrection is past already, and overthrow the Faith of some.

Q. *Are there any* blasphemous *opinions?*

A. Yes, 2 *Tim.* 2. 16. 17, 18. But shun profane and vain bablings, for they will encrease unto more ungodliness, and their word will eate as doth a canker;

ker, of whom is *Hymeneus* and *Philetus*, who concerning the truth have erred, &c. 1 *Tim.* 1. 19, 20. Holding faith and a good conſcience, which ſome having put away, concerning faith have made ſhip-wrack; of whom is *Hymeneus* and *Alexander*, whom I have delivered unto Satan, that they may learne not to blaſpheme.

Q. *May we receive* erroneous teachers *into our houſes, or muſt we avoid them?*

A. 2 *Joh.* 10. If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed.

Q. *What's the cauſe of* Error?

A. *Matth.* 22. 29. Jeſus anſwered and ſaid unto them, ye doe erre, not knowing the Scriptures, nor the power of God.

Chap.

Chap. 3.

Of the Holy Scriptures.

Q. BY *What* Rule *muſt we judge of the Doctrines we heare, muſt we judge by the* Scriptures?

A. Yes, *Iſai.*8.20. To the Law, and to the Teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them. *Joh.* 5. 39. Search the Scriptures, for in them ye thinke ye have eternall life, and they are they which teſtify of me. *Act.*17.11,12. Theſe were more noble than thoſe in *Theſſalonica*, in that they received the word with all readineſſe of mind, and ſearched the Scriptures daily, whether thoſe things were ſo: therefore many of them believed.

Q. *Are we to believe God ſpeaking to us in the* Scriptures, *as if he ſpake to us audibly by a voice from heaven?*

A. 2 *Pet.* 1. 19. We have alſo a more ſure word of prophecy, whereun-

to

to ye doe well that ye take heed, as unto a light that ſhineth in a darke place, untill the day-dawn, & the day ſtar ariſe in your hearts.

Q. *Are we to believe even an Angel from heaven contrary to the* Scriptures?

A. Galat. 1.8. But though we, or an Angel from Heaven, preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed.

Q. *Ought we to believe the* Scriptures *rather than one who ſhould come from the dead?*

A. Luk. 16. 27, 28, 29. I pray thee Father, that thou wouldeſt ſend him to my Fathers houſe, that he may teſtify unto them: *Abraham* ſaith unto him, They have *Moſes* and the Prophets, let them heare them.

Q. *Would it be more effectuall to have our friends riſe from the dead, and warne us, leſt we come to the place of torment, than to have the* Scriptures *read and applyed?*

A. Luk.

A. Luk. 16. last. And he said unto him, If they heare not *Moses* and the Prophets, neither will they be perswaded though one rose from the dead.

Q *Did the Prophets of old speak and write the* Holy Scriptures *by any private motion, or by the incitation or inspiration of the Holy Ghost?*

A. 2 *Tim.*3.16. All Scripture is given by inspiration of God, and is profitable for Doctrine, &c. 2 *Pet.*1.20. 21. Knowing this first, that no prophecy of the Scripture is of any private interpretation: For the prophecy came not in old time by the will of man, but holy men of God spake, as they were moved by the Holy Ghost.

Q *Did the Apostles of Christ preach the* word of God, *or the word of man?*

*A.*1 *The.*2.13. For this cause also thank we God without ceasing, because when ye received the Word of God, which ye heard of us, ye received it not as the Word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe.

Q. *Did our Saviour Christ and the Apostles allow their Hearers no try their Doctrine by the* Holy Scriptures?

A. Yea. *Joh.* 5. 39. Search the Scriptures, for they are they which testify of me. *Act.* 17. 11. These were more noble than those in *Thessalonica*, in that they received the word with all readines of mind, and searched the Scriptures daily, whether those things were so.

Q. *Did Christ and the Apostles, who had the greatest measure, and who were full of the Holy Ghost, cite* Scripture, *and prove by* Scripture, *or appeal constantly to private* Revelations, *or to a* light *or word within them, or say alway, Thus sayth the* Spirit *within us*?

A. Luk. 10. 26. What is written in the Law? how readest thou? *Mar.* 12. 29. And as touching the dead, that they rise, have ye not read in the book of *Moses*, how in the bush God spake unto him, saying, I am the God of *Abraham*, and the God of *Isaack*, and the God of Jacob?

Q. *Are the* Scriptures *and the* Spirit

rit *joyned together, and doth the Spirit of God goe along with the Scriptures?*

*A. Isai.*59.21. As for me, this is my Covenant with them, ſayth the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever. *Joh.6.63.* It is the Spirit that quickneth, the fleſh profiteth nothing: the words that I ſpake unto you, they are Spirit and they are life.

Q. *But are the* Scriptures *able to make us perfect, and wiſe unto Salvation, without attending to viſions and* Revelations?

A. 2 Tim. 3. 15, 16, 17. And that from a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith, which is in Chriſt Jeſus. All Scripture is given by inſpiration of God, and is profitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſſe, that the man of God may be perfect,

fect, throughly furniſhed unto all good workes.

Q. *Are the* Scriptures *of the* old Teſtament *of uſe unto us, now in the dayes of the* Goſpell?

A. Rom. 15.4. For whatſoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope. 1 *Cor.* 10. 1, to the 6th. Moreover brethren, I would not that ye ſhould be ignorant, how that all our Fathers were under the cloud, and all paſſed thorow the Sea, &c. Now theſe things were our Examples, to the intent we ſhould not luſt after evill things, as they alſo luſted, &c. So. *v.* 11. Now all theſe things happened unto them for enſamples, and they are written for our admonition, upon whom the ends of the world are come.

Q. *May the common people read the* Scriptures?

A. Yea, *Joh.* 5. 39. Search the Scriptures, for they are they which teſtify of me. *Act.* 17.11. Theſe were more noble than

than thoſe in *Theſſalonica*, in that they received the word with all readineſſe of mind, and ſearched the Scriptures daily, whether thoſe things were ſo. *Act.* 8. 30. And *Philip* ran thither to him, and heard him read the Prophet *Eſaias*, and ſaid, Underſtandeſt thou what thou readeſt? 2 *Tim.* 3. 15. And that from a child thou haſt known the holy Scriptures. *Iſai.* 34. 16. Seek ye out of the book of the Lord, and read. *Deut.* 17. 18, 19. And it ſhall be when he ſitteth upon the throne of his Kingdome, that he ſhall write him a copy of this Law in a book, out of that which is before the Prieſts, the Levites: And it ſhall be with him, and he ſhall read therein all the dayes of his life, that he may learne to feare the Lord his God, to keep all the words of this Law, and theſe Statutes to doe them.

Q. *May the* Scriptures *be tranſlated out of the Originall languages into thoſe tongues, which the people underſtand?*

A. 1 *Cor.* 14. 18, 19, 27, 28. I thank my God, I ſpeak with tongues more

than you all : yet in the Church I had rather ſpeak five words with my underſtanding, that by my voice I might teach others alſo, than ten thouſand words in an unknown tongue. If any man ſpeak in an unknown tongue, let one interpret; but if there be no Interpreter, let him keep ſilence in the Church, and let him ſpeake to himſelfe and to God.

Q. *May we quote a* tranſlation *of Scripture?*

A. Heb. 10.5,6,7. Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, &c, then ſaid I, Lo! I come to doe thy will O God. Which is a paſſage taken out of the 40th *Pſal. verſes* 6. 7, 8. *ſecundum Interpret*: 70, &c.

Q. *Are the* Scriptures *to be* read *in the Church?*

A. Luk. 4. 16. And he came to *Nazareth*, and as his cuſtome was, he went into the Synagogue on the Sabbath day, and ſtood up for to read. *Act.* 15. 21. For *Moſes* of old time hath in every City them that preach him, being read

read in the Synagogues every Sabbath day.

Q. *In which* book, *that of the* Creatures, *or that of the* Scriptures, *may we learne to know God best?*

A. Pſal. 138. 2. I will worſhip towards thy Holy Temple, and praiſe thy Name for thy loving kindneſſe, and for thy truth; for thou haſt magnifyed thy Word above all thy name. *Pſal.* 19. 1, 7, 11. The Heavens declare the glory of God, the firmament ſheweth his handy worke: the Law of the Lord is perfect, converting the ſoul; the teſtimony of the Lord is ſure, making wiſe the ſimple: moreover, by them is thy ſervant warned, and in keeping of them there is great reward. *Pſal.* 119. 105. Thy word is a lamp unto my feet, and a light unto my path.

Q. *May Nations know any thing of God by his workes or* Creatures?

A. Rom. 1. 19, 20. Becauſe that which may be known of God is manifeſt in them, for God hath ſhewed it unto them: For the inviſible things of

him from the Creation of the world are cleerly ſeen, being underſtood by the things that are made, even his eternall power and God-head, ſo that they are without excuſe.

Q. *Is it a ſpeciall bleſſing to have the* word of God?

A. Pſal. 147. 19, 20. He ſheweth his word unto *Jacob*, his ſtatutes and his judgments unto Iſrael: He hath not dealt ſo with any Nation, and as for his judgements they have not known them, praiſe ye the Lord.

Chap. 4.

Of God, and of the Trinity of Perſons in the Godhead.

Q. ARE *the Gentiles in an Errour, who worſhip* many Gods?

A. Yea. *Deut.* 6. 4. Heare O Iſrael, the Lord our God is one Lord. 1 *Cor.* 8. 4, 5, 6. We know that an Idol is nothing in the world, & that there is none other God, but one: for though there

there be that are called Gods, whether in heaven, or in earth, (as there be Gods many, and Lords many) but to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Q. *How doth the Scripture set out converts from the worship of* false Gods, *or dead Idols, which the Gentiles worship?*

A. 1 *Thes.* 1. 9. For they themselves shew of us what manner of entring in we had unto you, and how ye turned to God from Idols to serve the living and true God. *Jer.* 10.10. But the Lord is the true God, he is the living God, and an everlasting King, &c.

Q. *Is it possible for us to know* God comprehensively, *or perfectly to comprehend his infinite being and perfection?*

A. *Job.* 11.7,8,9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou doe? Deeper than hell, what canst thou know? The measure thereof is longer

than

than the earth, and broader then the Sea. So *chap.* 26. 14. Lo these are parts of his waies, but how little a portion is heard of him? but the thunder of his power who can understand?

Q. *To speak after the manner of men,* is God a Spirit?

A. Yea, *Joh.* 4. 24. God is a Spirit, and they that worship him, must worship him in spirit and in truth.

Q. *What doth the Scripture teach us to conceive of the nature of a* Spirit? *or how doth a Spirit differ from a body?*

A. Luk. 24. 39. Behold my hands and my feet, that it is I my selfe: handle me and see, for a Spirit hath not flesh and bones, as ye see me have.

Q. *What Scripture have you to prove that God is* invisible *to corporeall eyes?*

A. 1 *Tim.* 1. 17. Now unto the King eternall, immortall, *invisible*, the only wise God, be honour and glory for ever and ever. *Deut.* 4. 15, 16, 17. Take ye therefore good heed unto your selves, (for ye saw no manner of similitude on the day that the Lord spake unto you in *Horeb*,

Horeb, out of the midſt of the fire:) leſt ye corrupt your ſelves, and make you a graven image, the ſimilitude of any figure, the likeneſſe of male or female, &c. compared with *Rom.* 1.21,23. Becauſe that when they knew God they glorifyed him not as God, neither were thankfull; but became vaine in their imaginations, and their fooliſh heart was darkened, and they changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and foure-footed beaſts, and creeping things.

Q. *What proofe doe you bring that God is without* Paſſion?

A. Act. 14.11,15. When the people ſaw what *Paul* had done, they lift up their voices ſaying, the Gods are come down to us in the likeneſſe of men, &c. Sirs, why doe ye theſe things, we alſo *are men of like paſſions* with you, and preach unto you, that you ſhould turne from theſe vanities unto the living God, which made heaven and earth, &c.

Q. *Give us a text to ſhew the* unchangeableneſſe

geableneſſe *or* Immutability *of God.*

A. Mal. 3.6. For I am the Lord, *I change not:* therefore the Sons of *Jacob* are not conſumed. *Jam.* 1.17. Every good and perfect gift is from above and cometh downe from the Father of Lights, with whom is *no variableneſſe*, neither *ſhadow of turning.*

Q. *What text of Scripture is there to prove, that God cannot be contained in any place, or that he is* Immenſe?

A. 1 *King.* 8. 27. But will God indeed dwell on the earth? behold, the heaven and the Heaven of heavens *cannot containe* thee, how much leſſe this houſe that I have builded. Jer. 23. 23, 24. Am I a God at hand ſayth the Lord, and not a God *a far off?* Can any hide himſelfe in ſecret places, that I ſhall not ſee him ſaith the Lord? Doe not I *fill heaven and earth*, ſaith the Lord?

Q. *How doe you prove that he is* Eternall?

A. Pſal. 90. 2. Before the mountaines were brought forth, or ever thou hadſt

hadst formed the earth, and the world, even *from everlasting to everlasting* thou art God. 1 *Tim.* 1.17. Now unto the King *eternall*, immortall, &c. be honour and glory for ever.

Q. *Where is it proved that his greatnesse is* Incomprehensible *or unsearchable?*

A. Psal. 145.3. Great is the Lord, and greatly to be praised, and his greatnesse is *unsearchable.*

Q. *What text have we that God is* Almighty, *or Omnipotent?*

A. Gen. 17. 1. And when *Abraham* was ninety yeers old and nine, the Lord appeared to him, and said, I am the *Almighty* God, walke before me, and be thou perfect. *Rev.* 4. 8.--And they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Q. *How doe you prove God is* only wise?

A. Rom. 16.27. To God *only wise* be glory through Jesus Christ for ever. 1 *Tim.* 1.17. To the King eternall, &c. the

the *only wise* God be honour and glory for ever and ever.

Q. *How doe you prove God is most* holy *?*

A. Isai. 6.3. And one cryed unto another and said, *Holy, holy, holy*, is the Lord of Hosts, the whole earth is full of his glory. *Rev.* 4.8. And they rest not day and night saying, *Holy, holy, holy*, Lord God Almighty, which was, and is, and is to come.

Q. *How doe you prove that God is most* free *in all he doth ?*

A. Psal. 135. 6. Whatsoever the Lord *pleased*, that did he in heaven and in earth; in the Seas and all deep places.

Q. *How prove you that God is* absolute *?*

A. Exod. 3.14. And God said unto *Moses, I am that I am*; and he said, Thus shalt thou say unto the Children of Israel, *I Am* hath sent me unto you.

Q. *How prove you that God Works all according to the* counsill of his own will*?*

A. Eph. 1. 11. In wom also we have obtained an inheritance, being predestinated

deſtinated according to the purpoſe of him, who worketh all things after the *counſill of his own will.*

Q. *What text of Scripture proves God doth all for his own* glory?

A. Prov: 16. 4. The Lord hath made all things for *himſelfe*; yea, even the wicked for the day of evill. *Rom.* 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever.

Q. *Is the Atheiſt, or he that denyes there is a God, cal'd a* Fool *in Scripture?*

A. Pſal. 14. 1. The *Fool* hath ſaid in his heart, there is no God.

Q. *Where have we ground in Scripture for ſuch expreſſions as theſe, the* nature *of God, the* God-head, *the* Eſſence *of God, the* Perſon *of the Father.*

A. Gal. 4. 8. Howbeit then when ye knew not God ye did ſervice unto them which *by nature* are no Gods. *Exod.* 3. 14. And God ſaid unto *Moſes, I am that I am*; Thus ſhalt thou ſay unto the Children of Iſrael, *I am* hath ſent me unto you.

Rev.

Rev. 1.4. Grace be to you and peace from him which *is*, and which was, and which is to come. *Col.* 2.9. For in him dwelleth all the fulneſſe of *the God-head* bodily. *Heb.* 1.3. Who being the brightneſſe of his glory, and the expreſſe image of *his Perſon*, and upholding all things by the word of his power, &c.

Q. *What ſay you to thoſe many Scriptures, which ſay that God is in heaven?*

A. The Reaſon why God is ſaid to be *in Heaven*, is not becauſe his Eſſence is included in a certaine place, cal'd *Heaven*, but he may be ſaid to be in Heaven in regard of the more eminent manifeſtation of his glory there to Saints and Angels, & in reſpect of ſome more eminent diſpenſations and workes of his manifeſted from thence.

Q. *What ſay you to thoſe Scriptures, that teſtify that God came down from heaven, or appeared on Mount* Sinai, *&c.*

A. The Scripture ſpeaks of God after the manner of men, condeſcending to our capacity: & God is, or may be, ſaid to be, or appeare, or come to ſuch a place, whe-

when either ſome glorious appearances are ſeen there, or ſome more glorious diſpenſations are there, or when the Angels or Courtiers of Heaven are there, or when there are ſome eminent ſignes of his favour there. *M. Mede.*

God who in his own being and Eſſence is infinite and immenſe, is by reaſon thereof preſent in, and to the whole creation equally, not by a diffuſion of his Subſtance or mixture with other things, heaven or earth, in or upon them, but by an inconceivable indiſtancy of Eſſence to all things; though he exert his power, and manifeſt his glory in one place more than another, as in Heaven, in *Sion*, at the Arke, &c. *D. Ow.*

Q. *How prove you that God hath no* corporeall, viſible figure, *and ſhape, or ſimilitude?*

*A. Iſ.*40.25. To whom then will ye liken me, or ſhall I be equall, ſayth the Holy one?

Q. *When the Scripture ſaith that man is made after the image and likeneſſe of God, doth it intend that God hath a* bodi-

ly figure *or ſhape like a man?*

A. Col. 3. 9, 10.--Seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the Image of him that created him.

Q. *What meanes the Scripture by attributing unto God* parts *like a man, eyes, eares, noſtrils, armes, hands, fingers, are we to underſtand that God hath a body of fleſh, and parts fleſhly like us?*

A. No, but they are ſpoken of him after the manner of men, for it is written, 2 *Chr.* 32. 8. With him is an Arme of fleſh, but with us is the Lord our God to helpe us, and to fight our battels. *Jer.* 17. 5. Curſed be the man that truſteth in man, and maketh fleſh his Arme, and whoſe heart departeth from the Lord. *Job.* 10. 4. Haſt thou eyes of fleſh, or ſeeſt thou as man ſeeth?

Q. *How muſt thoſe Scriptures be underſtood, which attribute* Affections *and* Paſſions *to God, as Anger, Fury, Zeale, Wrath, Love, Hatred, Jealouſy, Repentance, Griefe, Joy, &c?*

A. They

A. They are Metaphorically assigned unto him, & spoken of him only in reference to his outward workes and dispensations, correspondent and answering to the actings of men, in whom such affections are, and under the power whereof they are in those actings. *D. Ow.*

Q. *How prove you that these are spoken* ἀνθρωποπαθῶς, *and to be understood,* ἀνθρωπίνως, *metaphorically?*

A. *Mal.* 3. 6. For I am the Lord, I change not. *Is.* 27. 4. Fury is not in me. 1 *Sam.* 15. 29. And the strength of Israel will not lye, nor repent: for he is not a man that he should repent. To instance in Anger, that may denote either God's vindictive justice whence punishments flow; or else the effects of it, in the punishments themselves, either threatned or inflicted.

Q. *What is meant when 'tis said that* Moses *should see the* Similitude *of the Lord, &c.* Exod. 34. Num. 12. 8. *Doth it mean that God hath any reall, visible shape?*

A. No: but it may be possibly he shall

ſee an Angel, or ſome glorious light. 1 *Tim.*6.16. Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee. 1 *Joh.* 4. 12. No man hath ſeen God at any time.

Q. *What doe the Scriptures ſay concerning God's* Omniſcience, *or Knowledge of all things paſt, preſent, and to come, how contingent ſoever they are in their own nature, or wrought by Agents free in working?*

A. *Act.* 4.27,28. For of a truth againſt thy holy Child Jeſus, whom thou haſt anointed, both *Herod*, and *Pontius Pilate*, with the Gentiles, and the people of Iſrael, were gathered together for to doe whatſoever thy hand and thy counſell determined before to be done. *Heb.*4.13. Neither is there any creature that is not manifeſt in his ſight: but all things are naked and opened unto the eyes of him, with whom we have to doe. *Pſal.* 139. 2, 3, 4. Thou knoweſt my down ſitting, & mine upriſing thou underſtandeſt my thought afar off: thou compaſſeſt

compaſſeſt my path, & my lying down, & art acquainted with all my wayes: For there is not a word in my tongue, but loe O Lord thou knoweſt it altogether. *Pſ.* 147.5. Great is our Lord–his underſtanding is infinite. *Iſ.* 40. 28. There is no ſearching of his underſtanding.

Q. *How are thoſe Scriptures to be expounded, which ſpeake of God's proving and trying men, that he may know what is in their hearts, &c. ſuch as* Deut. 8. 2. *and* 13. 3. 2 Chr. 32. 31. *And what meanes that other place* Philip. 4. 6. *Let your requeſt be made known unto God?*

A. Theſe things are aſcribed to God figuratively, diſcovering the kind of his works & diſpenſations, not his own nature and properties; & ſo they muſt have a figurative interpretation. God deales with men much like or proportionably to what we would doe, when we would really find out what we doe not know. D. Ow.

Q. *Doth the Scripture teach that there is but* one *only true God?*

A. Deut. 6. 4. Heare O Iſrael, the Lord our God is *one* Lord. 1 Cor. 8. 5,

6. For though there be that are called Gods, whether in heaven or in earth (as there be Gods many,& Lords many)but to us there is but *one* God the Father, of whom are all things,& we in him,&c.

Q. *What ſaith the Scripture concerning the* Trinity, *or the three Perſons in the God-head?*

A. 1 *Joh.* 5.7. For there are three that bare record in heaven, the *Father*, the *Word*, and the *Holy Ghoſt*, and theſe three are one. *Matth.* 28.29. Go ye therefore and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*.

Q. *Are we by the* Word *to underſtand Chriſt the Son of God?*

A. Joh. 1. 14. And the *Word* was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

Q. *Is Chriſt* God?

A. Rom. 9. 5. Of whom, as concerning the Fleſh, Chriſt came, who is over all, *God* bleſſed for ever. Amen. John.

20.

20. 28. And *Thomas* anſwered, and ſaid unto him, my Lord and my *God*. Col. 2. 9. For in him dwelleth all the fulneſſe of the *God-head* bodily. *Heb.* 1. 3,8. Who being the brightneſſe of his glory, and the expreſſe image of his Perſon, and upholding all things by the word of his power, when he had by himſelfe purged our ſinnes, ſate down on the right hand of the majeſty on high. But unto the Son he ſaith, thy Throne, O *God*, is for ever and ever: a Scepter of Righteouſneſſe is the Scepter of thy Kingdome. 1 *Tim.* 3. 16.

Q. *Is he* equall *with the Father?*

A. Phil. 2. 6. Who being in the forme of God, thought it not robbery to be *equall* with God.

Q. *Is he* one *with his Father?*

A. Joh. 10. 30. I and my Father are *one.*

Q. *How doe you prove that the Holy Ghoſt is God?*

A. Act. 5. 3,4. But *Peter* ſaid, *Ananias*, why hath Satan filled thy heart to lye to the Holy Ghoſt, and to keep

back part of the price of the land? while it remained was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lyed unto men, but unto *God*. 1 *Cor.* 3. 16. Know ye not that ye are the Temple of *God*, and that the Spirit of God dwelleth in you? So *chap.* 6. 19. What, know you not that your body is the Temple of the Holy Ghost, which is in you, which ye have of *God*, and ye are not your own? 2 *Cor.* 6. 16. and what agreement hath the Temple of *God* with Idols? for ye are the Temple of the living *God*; as *God* hath said, I will dwell in them, and walke in them, and I will be their God, and they shall be my people. *Is.* 6. 1, 9. In the yeer that King *Uzziah* died, I saw also the *Lord* sitting upon a throne, high and lifted up, and his traine filled the Temple. And he said, Goe and tell this people, Heare ye indeed but understand not, and see ye indeed but perceive not. Compared with *Acts* 28. 25, 26. And when they agreed

agreed not among themſelves they departed, after that *Paul* had ſpoken one word, well ſpake the *Holy Ghoſt* by *Eſaias* the Prophet unto our Fathers, ſaying, Go unto this people, and ſay, Hearing ye ſhall heare and ſhall not underſtand, and ſeeing ye ſhall ſee and not perceive.

Q. *Is the holy Ghoſt a diſtinct perſon, or* ſubſiſtence *in the God-head?*

A. *Joh.* 16. 7, 8. For if I goe not away the comforter will not come unto you, &c. And when he is come, he will reprove the world of ſinne, and of righteouſneſſe, and of Judgment. *Mat.* 3. 16. And Jeſus when he was baptized, went up ſtraightway out of the water, and lo the heavens were opened unto him, & he ſaw the *Spirit of God* deſcending like a Dove, and lighting upon him. *Act.* 13. 2. As they miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me *Barnabas* and *Saul* for the worke whereunto I have called them.

Q. *Are we baptized into the faith, and worſhip of* one *God in* three *Perſons?*

A. Mat.

A. Mat. 28. 19. Goe ye therefore and teach all nations, baptizing them in the name of the *Father*, and of the *Son* and of the *holy Ghoſt*. 2 Cor. 13. 14. The grace of the *Lord Jeſus Chriſt*, and the love of *God*, and the communion of the *holy Ghoſt* be with you all. Amen.

Q. *Is not God the Father cal'd the* only true God *in* Joh. 17. 3. *How then is Chriſt God?*

A. Chriſt and the Holy Ghoſt are one and the ſame God with the Father; and ſome expound this text by 1 Joh. 5. 20. where of Jeſus Chriſt it is ſaid, This is the true God, and Eternall life. Theſe termes, *one* and *only*, exclude all Idols, not the Son, and the Holy Ghoſt; no more than in *Jude. v.* 4. According to our Tranſlation the word *only Lord God*, being applyed to Chriſt, doth exclude God the Father from being God.

D. Ch. *Beza in loc.* *D. Ch.*

Q. *Doth not Chriſt ſay* Joh. 14. 28. *My Father is* greater *than I. And again* Joh. 10. 29. *My Father is* greater *than all?*

A. Preſently

A. Preſently after Chriſt had ſaid, My Father is greater than all, he addes, I and my Father are *one*, (i.e.) one in nature, and yet in regard of his manhood, and in reſpect of his office of Mediator, about which he was ſent into the world, his Father was greater than he.

Q. *Are not God the Father and God the Son ſaid to ſend the Holy Ghoſt? And is not he that ſendeth* greater *than he that is ſent?*

A. One Equall may ſend another by conſent. *M. Perk.*

Q. *Doth not Chriſt ſay concerning the Holy Ghoſt*, Joh. 16. 13, 14, 15. *–he ſhall not ſpeak of himſelfe–and he ſhall receive of mine, &c?*

A. The Holy Ghoſt hath his ſubſiſtence from the Father and the Son, but this by nature; and he imparts to every one of us as he will, 1 *Cor.* 12. 11. and the *Church* is commanded to hearken unto him. *Rev*, 2. Yet the mercy, grace, light, guidance, direction, comfort, peace, gifts, that he ſhould communicate, were no other but what were procured and purchaſed *D. Ow. bis Anſ. to Bil.*

purchaſed for them by Chriſt himſelfe, according to that diſpenſation that the Trinity is pleaſed to proceed in, to accompliſh the work of our Salvation.

Q. *May we give* prayſe and glory to the *Father*, and to the *Son*, and to the *Holy Ghoſt?*

A. Iſ. 6. 1, 2, 3. I ſaw alſo the Lord ſitting upon a throne, high and lifted up, and his train filled the Temple. Above it ſtood the Seraphims—And one cryed unto another, and ſayd, Holy, holy, holy is the Lord of Hoſts, the whole earth is full of his *glory*. So *verſ.* 8. 9. And I heard the voice of the Lord ſaying,—go and tell ye this people, Heare ye indeed, but underſtand not, compared with *Act.* 28.25,26. Well ſpake the Holy Ghoſt by *Eſaias* the Prophet unto our Fathers, ſaying, Goe unto this people and ſay, Hearing ye ſhall heare and ſhall not underſtand. *Rev.* 7.9,10. After this I beheld, and lo a great multitude——And cryed with a loud voice, ſaying, *Salvation* to our God, which ſitteth upon the throne, and unto the Lambe.

Q. *May*

Q. *May we lawfully* pray *to any particular Perſon of the Holy Trinity? And may we give glory to a particular Perſon?*

*A. Luk.*23.34. Then ſaid Jeſus, *Father forgive them*, for they know not what they doe. *Act.* 7. 59,60. And they ſtoned Stephen *calling* upon God, and ſaying, Lord Jeſus receive my ſpirit: and he kneeled downe, and cryed with a loud voice, Lord lay not this ſin to their charge. 2 *Cor.* 13. laſt. The grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt be with yon all Amen. *Rev.* 5.13. And every creature--heard I ſaying, Bleſſing, Honour, Glory, and Power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.

Q. *May we lawfully in a continued prayer, wherein we have many petitions, put up one to God the Father by name, another to the Son, and a 3d to the Holy Ghoſt?*

A. 2 *Cor.* 13. laſt. The Grace of our Lord Jeſus Chriſt, and the Love of God,

God, and the Communion of the Holy Ghost be with you all Amen. 2 *Thes.* 2. 16, 17. Now our Lord Jesus Christ himselfe: & God even our Father–comfort your hearts, &c.

Q. *Which Person of the Trinity is most frequently named in the prayers of holy men, recorded in Scripture?*

A. Eph. 2. 18. For through him we both have an accesse, by one Spirit, unto the Father. *Eph.* 3. 14, 21. For this cause I bow my knees unto the Father of our Lord Jesus Christ. Unto him be glory in the Church by Christ Jesus throughout all Ages world without end Amen.

Cap. 5.

Of God's Decrees.

Q. HOW *prove you that nothing can come to passe in time, but what God did most wisely and freely, decree, and ordaine unchangably from all eternity?*

A. Eph. 1. 11. In whom also we have obtained

obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh all things after the counſell of his own will. *Rom.* 11. 33, 34. O the depth of the riches both of the wiſdome and knowledge of *God*! how unſearchable are his judgments, and his waies paſt finding out! For who hath known the mind of the Lord, or who hath been his Counſeller? *Heb.* 6. 17. Wherein *God* willing more abundantly to ſhew unto the Heires of promiſe the immutability of his Counſell, confirmed it by an oath. *Rom.* 9. 15,18. For he ſaith to *Moſes*, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion: Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Q. *How prove you that for all this decree God is not the Author of ſin?*

A. *Jam.* 1.13,17. Let no man ſay when he is tempted I am tempted of *God*: for *God* cannot betẽpted with evill, neither tempteth he any man. Every good gift, and

and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableneſſe, nor ſhadow of turning. 1 *Joh.* 1. 5. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſſe at all.

Q. *How prove you that God's Decrees, or eternall predeſtination, or foreordaining of all that comes to paſſe in time, doth not take away man's liberty, or offer violence to him, and conſequently free man from ſinne?*

A. Act. 2. 23. Him being delivered by the determinate counſell and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain. So *Chap.* 4. 27, 28. For of a truth againſt thy holy Child Jeſus, whom thou haſt anointed, both *Herod*, and *Pontius Pilate*, with the Gentiles and the people of Iſrael, were gathered togeither for to doe whatſoever thy hand and thy counſell determined before to be done. *Math.* 17. 10, 11, 12. Why then ſay the Scribes that *Elias* muſt firſt come? And Jeſus anſwered

anſwered and ſaid unto them, *Elias* truly ſhall firſt come, and reſtore all things: But I ſay unto you, that *Elias* is come already, and they knew him not, but have done unto him whatſoever they liſted; likewiſe ſhall alſo the Son of man ſuffer of thē. *Prov.*16.33. The Lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord. *Joh.*19.11. Jeſus anſwered, thou could'ſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. The power of the Magiſtrate being from God, therefore the Jewes ſin'd grievouſly in making uſe of the Magiſtrate to condemne the innocent, and the Son of God. *Beza.*

Q. *How prove you that God* knowes *all that comes to paſſe?*

*A. Act.*15.18. *Known* unto God are all his works from the beginning of the world.

Q. *How prove you he knowes what may, or can come to paſſe upon ſuch and ſuch conditions?*

A. 1.*Sam.*23.11,12. Will *Saul* come down as thy Servant hath heard, O Lord God of Iſrael, I beſeech thee tell thy Servant? And the Lord ſaid, he will come down. Then ſaid *David*, will the men of *Keilah* deliver me and my men into the hand of *Saul*? and the Lord ſaid, they will deliver thee up. *Matth.* 11. 21, 23. Woe unto thee *Chorazin*, wo unto thee *Bethſaida*, for if the mighty workes which were done in you, had been done in *Tyre* and *Sidon*, they would have repented long agoe in ſackcloth and aſhes. And thou *Capernaum*, which art exalted unto heaven, ſhalt be brought down unto hell, for if the mighty works which have been done in thee, had been done in *Sodome*, it would have remained unto this day.

Q. *How prove you that God did not decree ſuch and ſuch things, becauſe he foreſaw they would come to paſſe, or come to paſſe upon ſuch conditions?*

*A. Rom.*9.11,13, 18. For the children being not yet born, neither having done any good or evill, that the purpoſe of

of God according to election might ſtand, not of works, but of him that calleth: As it is written, *Jacob* have I loved, but *Eſau* have I hated. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Chap. 6.

Of the Creation, and of the firſt eſtate of Man.

Q. *WAS the world Eternall, or did God make heaven, and earth, and all things therein in the beginning?*

A. Gen. 1. 1. In the beginning God created the heaven, and the earth. *Heb.* 11. 3. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which doe appeare.

Q. *In what* ſtate *did God make man at firſt, did he make him* after his own image, *in knowledge, righteouſneſſe, and*

holinesse; upright, having the law written in his heart, induing him with power to fulfill the Law, with dominion over the creatures?

A. Gen. 1. 27, 31. So God created man *in his own image*, in the image of God created he him. And God saw every thing that he had made, and behold it was very good. *Col.* 3. 10. And have put on the new man, which is renewed in knowledge *after the image* of him that created him. *Eph.* 4. 24. and that ye put on the new man, which after God is created in righteousnesse and true holinesse. *Eccles.* 7. 29. Loe! this only have I found, that God hath made man upright. *Rom.* 2. 14, 15. These having not the Law, are a Law unto themselves, which shew the worke of the Law written in their hearts. *Gen.* 1. 28. And God said unto them--repleniſh the earth, & subdue it, and have dominion over the fish of the Sea--and over every living thing that moveth upon the earth.

Q. *Did man* continue *in that state wherein God made him, or did he hearken*

to

to the Divell, that old Serpent, and disobey God, and so fell?

A. Gen. 3. 6, 13, 23. And when the woman saw that the tree was good for food--she took of the fruit thereof, & did eate, and gave also unto her husband with her, and *he did eate.* And the Lord God said unto the Woman; what is this that thou hast done? And the Woman said, the Serpent beguiled me, and I did eate: Therefore the Lord God sent him forth from the garden of *Eden* to till the ground from whence he was taken. *Eccl.* 7.29. But they have sought out many inventions. 2 *Cor.* 11.3. But I feare lest by any meanes, as the Serpent beguiled *Eve* through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Q. *Was* Adam *the first man, or were there any before him, or was he a* common Father, *from whom all Persons descended?*

A. 1. *Cor.* 15. 45, 47. The first man *Adam* was made a living soule. -The first man is of the earth, earthy.

Chap. 7.

Of sin, and of the bitter fruits of it.

Q. *WHAT is sinne?*

A. 1 *Joh.* 3.4. Sin is the transgression of the Law.

Q. *Did all mankind sinne in, and fall by the sinne or transgression of our first Parents?*

A. 1 *Cor.* 15.22. For as in *Adam* all dye, &c. *Act.* 17.26. And hath made of one blood all nations of men for to dwell on all the face of the earth. *Rom.* 5. 12, 18, 19. Wherefore as by one man sinne entred into the world, and death by sinne, and so death passed upon all men, for that all have sinned. Therefore as by the offence of one judgment came upon all men to condemnation, &c. For as by one man's disobedience all were made sinners, &c.

Q. *Can the Act or deed of the Father be* imputed *to the children? is this as 'tis the manner of men, is it also agreeable to the Scriptures?*

A. Heb.

A. Heb. 7.9, 10. *Levi* alſo who received tithes, payed tithes in *Abraham*: For he was yet in the loines of his Father when *Melchiſedec* met him.

Q. *Did* Adam *after the fall beget children after the image and likeneſſe of God, in knowledge, righteouſneſſe, and holineſſe, or after his own likeneſſe?*

A. Gen. 5. 3. And *Adam*—begat a Son in his own likneſſe after his image; and called his name *Seth.* Job. 14.4. Who can bring a clean thing out of an unclean? not one. *Job.* 15.14. *Joh.* 3.5,6.

Q. *Is man ſince the fall born pure, & righteous, or is he* conceived *and borne in ſin?*

A. Pſal. 51. 5. Behold I was ſhapen in iniquity, and in ſinne did my Mother *conceive* me. *Job.* 14.4. Who can bring a clean thing out of an unclean? not one. *chap.* 15 14. What is man that he ſhould be cleane; and he which is borne of a Woman, that he ſhould be righteous? *Joh.* 3.6. That which is borne of the fleſh is fleſh, and that which is borne of the Spirit is Spirit.

Q. *Can a man by nature, now ſince the*

fall, ſavingly know God, *without being ſpiritually inlightened*?

A. 1 *Cor.*2.14. But the naturall man receiveth not the things of the ſpirit of God, for they are fooliſhneſſe unto him: neither can he know them, becauſe they are ſpiritually diſcerned. 1 *Joh.* 5. 20. And we know, that the Son of God is come, and hath given us an underſtanding, that we may know him that is true. 2 *Cor.*4. 6. For God, who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.

Q. *Can a man by the ſtrength of nature now* fulfill the Law *of God*?

*A. Ro.*8.7. Becauſe the carnall mind is enmity againſt God: for it is not ſubject to the Law of God, neither indeed can be. *Rom.* 7. 18. For I know that in me (that is, in my fleſh) dwelleth no good thing. For to *will* is preſent with me, but how to *performe* that which is good I find not. *Joh.* 15.5.

For

For without me ye can doe nothing. 2 *Cor.*3.5. Not that we are ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God.

Q. *Should our firſt Parents have dyed, if they had never ſinned? did* actuall death *come in by ſin?*

A. Rom. 6. 23. For the wages of ſin is death. *Rom.* 5. 12. As by one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned. *Gen.* 2. 17. For in the day that thou eateſt thereof thou ſhalt ſurely dye.

Q. *Are we become now* children of wrath *by nature, and in that ſtate ſhall we never (except we be borne againe) ſee the Kingdome of God?*

*A. Eph.*2.3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, and were by nature the children of wrath, even as others. *Joh.* 3. 3, laſt. Except a man be borne again, he cannot ſee the Kingdome of God. And he that believeth

veth not the Son ſhall not ſee life, but the wrath of God abideth on him.

Q. *Are ſinners, or thoſe that tranſgreſſe the Law,* accurſed?

A. Gal. 3. 10. *Curſed* is every one that continueth not in all things which are written in the book of the Law, to doe them. *Deut.* 28. 15, 16, &c. But if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to doe all his commandements, & his Statutes, which I command thee this day, that all theſe *curſes* ſhall come upon thee, and overtake thee, *Curſed* ſhalt thou be in the City, &c.

Q. *Doth the* ſoul *outlive the body, and is it* immortall?

A. Luk. 23. 43. And Jeſus ſaid unto him, To day ſhalt thou be with me in Paradiſe. *Phil.* 1. 23. For I am in a ſtraight betwixt two, having a deſire to depart, and to be with Chriſt, which is farre better. *Ecl.* 12. 7. Then ſhall the duſt returne to the Earth, as it was, and the *Spirit* ſhall returne unto God that gave it. *Matth.* 10. 28. And feare not them

them which kill the body, but are not able to kill the soule.

Q. *Shall the* body rise again *from the dead?*

A. 1 *Cor.* 15. 13,14. But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vaine, and your faith is also vaine. *Mark.* 12. 25, 26, 27: *Joh.* 11.24.

Q. *Shall the condition of the Devils, and wicked men, be* cursed *and miserable at, and after the day of Judgment?*

A. Mat. 25. 41, 46. Depart from me ye *cursed* into everlasting fire, prepared for the Divel and his Angels And these shall go away into everlasting punishment.

Cap. 8.

Of Redemption by Christ.

Q. DOTH *God leave all mankind in a sinfull, cursed, and miserable condition, to perish therein everlastingly?*

A. 1 *Thes.*

A. 1 *Thes.* 5. 9. For God hath not appointed us to wrath, but to obtaine Salvation by Christ. *Gal.* 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us. *Rom.* 3. 21, 22. But now the Righteousnesse of God without the Law is manifested—even the Righteousnesse of God, which is by the faith of Jesus Christ, unto all, and upon all them that believe, &c.

Q. *Will God acquit and* justify *the ungodly and unrighteous for the* righteousnesse of Christ, *if they believe and repent of their sins?*

A. Ro. 5. 19, 21.—So by the obedience of one shall many be *made righteous*. That as sinne hath reigned unto death, even so might grace reigne through righteousnesse unto eternall life, by Jesus Christ our Lord. *Rom.* 3. 24, 25, 26. Being justified freely by his grace thorow the *Redemption* that is in Jesus Christ, whom God hath set forth to be a propitiation through Faith in his blood, to declare his righteousnesse for the remission of sinnes that are past, &c. That he might

might be juſt, and the Juſtifier of him which believeth in Jeſus.

Q. *Did God lay our ſinnes upon Chriſt, and did he beare them on the Croſſe?*

A. Iſ. 53. 5, 6. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. All we like ſheep have gone aſtray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 1 *Pet.* 2. 24. Who his own ſelfe bare our ſins in his own body on the tree, that we being dead to ſinne, ſhould live unto righteouſneſſe, by whoſe ſtripes ye were healed.

Q. *Did Chriſt dye only to leave us an* Example, *or to confirme his Doctrine, or to be a* Sacrifice *or* Offering *for ſin?*

A. Eph. 5. 2.---As Chriſt alſo hath loved us, and hath given himſelfe for us an *Offering*, and a *Sacrifice* to God, for a ſweet ſmelling ſavour. 2 *Cor.* 5. 21. For he hath made him to be ſinne for us, who knew no ſinne, that we might be made

made the *righteousnesse* of God in him. *Is.* 53. 10. Yet it pleased the Lord to bruise him, he hath put him to griefe: when thou shalt make his soule an *offering* for sinne, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand.

Chap. 9.

Of Predestination.

Q. *HOW prove you that it was not the* foresight *of faith, good workes, or perseverance, or of something else in the creature, which were either as* causes, *or* conditions *moving God to ordaine some men unto eternall life?*

A. Eph. 1. 9, 11. Having made known unto us the mystery of his will, according to his *good pleasure*, which he had purposed in himselfe. In whom also we have obtained an inheritance, being predestinated according to the *purpose* of him, who worketh all things after the counsell

counſell of his own will. *Rom.* 9.11,16. For the children being not yet borne, neither having done good or evill, that the *purpoſe* of God according to *election* might ſtand, not of workes, but of him that calleth; As it is written, *Jacob have I loved, but Eſau have I hated.* So then, it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy. 2 *Tim.* 1.9. Who hath ſaved us, and called us with an holy calling, not according to our workes, but according to his own *purpoſe and grace*, which was given us in Chriſt Jeſus before the world began.

Q. *How prove you that God, who hath ordained them to the* End, eternall life, *hath alſo ordained them to the* meanes *to attaine thereunto*, Faith and good works?

A. 1 *Pet.* 1.2. Elect according to the foreknowledge of God the Father through Sanctification of the Spirit, unto *obedience* and ſprinkling of the blood of Jeſus Chriſt. *Eph.* 1.4. According as he hath choſen us in him, before the foundation of the world, that we ſhould

be

be *holy*, and without blame before him in love *chap.* 2. 10.. For we are his workmanſhip created in Chriſt Jeſus unto *good works*, which God hath before ordained that we ſhould walk in them.

Q. *How prove you that all God's* Elect *children, being fallen in Adam, were redeemed by Chriſt?*

A. 1 *Theſ.* 5. 9. For God hath not *appointed* us to wrath, but to obtaine ſalvation by our Lord Jeſus Chriſt. *Tit.* 2. 14. Who gave himſelfe for us, that he might redeem us from all iniquity, and purify unto himſelfe a *peculiar people*, zealous of good works.

Q. *How prove you that the* Elect *are in due time juſtified, adopted, ſanctified, have their ſins pardoned, are made the children of God, and made holy?*

A. Rom. 8. 30. Moreover whom he did *predeſtinate*, them he alſo called, and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified. *Eph.* 1. 5. Having *predeſtinated* us unto the Adoption of children by Jeſus Chriſt to himſelfe, according to the good

good pleaſure of his will. 2 *Theſ.* 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning *choſen* you to ſalvation, through ſanctification of the ſpirit, and beliefe of the truth.

Q. *How prove you ſuch ſhall be certainly kept and preſerved unto Salvation?*

A. 1 *Pet.* 1. 5. Who are kept by the power of God, through faith, unto Salvation, ready to be revealed in the laſt time. *John.* 10. 27, 28, 29.

Chap. 10.

Of God's Providence.

Q. *HOW prove you that God's* Providence *reacheth over all things, Creatures, and their actions, from the greateſt to the leaſt?*

A. Dan. 4. 35. And all the Inhabitants of the earth are reputed as nothing: and he doth according to his *will* in the army of heaven, and among the Inhabi-

tants of the earth, and none can ſtay his hand, or ſay unto him, what doſt thou? *Pſal.*135.6. Whatſoever the Lord *pleaſed*, that did he in heaven and in earth, in the ſeas and all deep places. *Act.* 17. 25, 28. Seeing he giveth to all life, and breath, and all things: For in him we live, and move, and have our being. *Mat.* 10. 30. But the very haires of your head are all numbred. *Prov.*16.33. The Lot is caſt into the lap, but the whole *diſpoſing* thereof is of the Lord. *Pſal* 94. 11. The Lord knoweth the thoughts of man, that they are vanity.

Q. *How prove you that God orders the actions of men, and the events of all their actions, beyond whatever came into their hearts?*

A. *Deut.*19.5. compared with Exod. 21. 13. And if a man lye not in waite, but God deliver him into his hand, &c. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the axe, to cut down the tree, & the head ſlippeth from the helve, and lighteth upon his neighbour

neighbour, that he dye, &c. 1 *Kin.*22. 34, compared with *verſ.* 28. And a certain man drew a bow at a venture, and ſmote the King of Iſrael between the joynts of the harneſſe. *Iſai.* 10. 6, 7. I will ſend him againſt an hypocriticall nation, and againſt the people of my wrath will I give him a charge, to take the ſpoyle, and to take the prey, and to tread them down like the mire of the ſtreets: Howbeit he meaneth not ſo, neither doth his heart think ſo; but it is in his heart to deſtroy and cut off nations not a few.

Q. *Can you prove that God, who is omnipotent, and can worke without meanes, that he uſeth* meanes *to bring about his purpoſe?*

*A. Act.*27.31,44. *Paul* ſaid unto the Centurion, and to the Souldiers, Except theſe abide in the ſhip ye cannot be ſaved. And the reſt, ſome on boards, and ſome on broken pieces of the ſhip: and ſo it came to paſſe that they eſcaped all ſafe to land. *Iſa.* 55. 11. For as the raine cometh down, and the ſnow from

heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater: ſo ſhall my word be, that goeth forth out of my mouth, it ſhall not returne unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it. *Hoſ.*2.21,22. And it ſhall come to paſſe in that day, I will heare ſaith the Lord: I will heare the heavens, and they ſhall heare the earth, and the earth ſhall heare the corne and the wine, and the oyle, and they ſhall heare Jezreel.

Q. *What Scriptures teach that God doth not only* barely permit, *but moſt wiſely and* powerfully bound *and order ſinfull actions to his own holy ends, and yet neither is, nor can be, the Author or approver of ſin?*

A. 1 *King.*22.22,23. And he ſaid, I will goe forth, and I will be a lying ſpirit in the mouth of all his Prophets. And he ſaid: thou ſhalt perſwade him, and prevaile alſo; goe forth and doe ſo. Now therefore

therefore behold, the Lord hath put a lying Spirit in the mouth of all theſe thy Prophets. *Pſal.* 76. 10. Surely the wrath of man ſhall praiſe thee, the remainder of wrath ſhalt thou reſtrain. *Gen.* 50.20. But as for you, ye thought evill againſt me, but God meant it unto good, to bring to paſſe as it is this day, to ſave much people alive. *Jam.* 1.13,17. Let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted with evill, neither tempteth he any man. Every good gift, and every perfect gift is from above, and commeth down from the Father of Lights, with whom is no variableneſſe neither ſhadow of turning. 1 *Joh.*2.16. The luſt of the fleſh, the luſt of the eyes, the pride of life, is not of the Father. *Pſal.* 50.21. Theſe things haſt thou done, and I kept ſilence, thou thoughteſt that I was altogether ſuch an one as thy ſelfe; but I will reprove thee, and ſet them in order before thine eyes.

Q. *What Scriptures prove that God* blinds *and* hardens *ſome mens hearts for former ſins?*

*A. Rom.*11.8. God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not heare unto this day. *Ro.* 1.28. And as they did not like to retaine God in their knowledge, God gave them over to a *reprobate mind*, to doe thoſe things which are not convenient.

Q. *How may God be ſaid to* harden *mens hearts for former ſinnes?*

*A. Rom.*1.24. Wherefore God *gave them up* unto uncleanneſſe, through the luſts of their own hearts, to diſhonour their own bodies between themſelves. *Pſ.* 106.15. And he gave them their requeſt, but ſent leanneſſe into their ſoul. 2 *Theſ.* 2. 11. And for this cauſe God ſhall *ſend them ſtrong deluſions*, that they ſhould believe a lye. *Exod.* 7.3. And I will harden *Pharaoh's* heart: compared with *chap.* 8.32. And *Pharaoh* hardened his heart, &c.

Q. *How is it proved that God doth blind and harden men by* withholding his grace *to enlighten their underſtandings and to worke upon their hearts?*

A. Mat.

*A. Mat.*13.13. Therefore ſpeake I to them in Parables, becauſe they ſeeing ſee not, and hearing they heare not, neither doe they underſtand.

Q. *Doth God ſometimes* withdraw *the gifts which men have had, for their not uſing, or abuſing of them?*

A. Math. 25. 29. From him that hath not ſhall be taken away even that which he hath.

Q. *Is it a meanes of blindneſſe and hardneſſe, that ſometimes they are expoſed to ſuch objects, as their corruption will make* occaſion *of Sinne?*

A. 2 *King.* 8. 12. And *Hazael* ſaid why weepeth my Lord? and he anſwered, becauſe I know the evill that thou wilt doe unto the children of Iſrael, their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child. *verſ.*15. And *Hazael* reigned.

Q. *What Scriptures prove that God's Providence eſpecially doth reach his* Church, *and that he diſpoſeth all things to the good thereof?* 14. *A.*1 *Tim.*

A. 1 *Tim.*4.10. Who is the Saviour of all men, especially of those that believe. *Amos.* 9.9. I will sift the house of Israel among all nations, &c. Yet shall not the least graine fall upon the earth. *Is.* 43. 3,4,5. I am the Lord thy God, the holy one of Israel thy Saviour. I gave *Egypt* for thy ransome, *Ethyopia* and *Seba* for thee:-therefore will I give men for thee, and people for thy life. Fear not, for I am with thee:I will bring thy seed from the East, &c.

Chap. 11.

Of Faith, and Repentance, a holy life, and assurance of Salvation.

Q. *IS faith in Christ required of those who shall be saved?*

A. Act. 16.31. *Believe* on the Lord Jesus Christ, and thou shalt be saved, and thine house. *Joh.* 3.16,36. For God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting

lasting life. He that *believeth* on the Son hath everlasting life, and he that believeth not the Son shall not see life.

Q. *What is that great truth to which the Father, Son, and Holy Ghost bear witnesse?*

A. 1 *Joh.*5.11. And this is the record that God hath given to us eternall life, and this life is in his Sonne.

Q. *Is it necessary that we should* repent *of our sinnes, and reforme or amend our lives, and forsake our sinnes, if we will have mercy?*

A. Act. 3.19. *Repent* ye therefore, and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Q. *Are any so predestinated, or did our Lord Jesus Christ so lay down his life for any particular Persons, that although they live and dye in* impenitency *and* unbeliefe, *yet they shall surely be saved?*

*A. Rom.*8.1,13,30. There is therefore now no condemnation to thē which are in Christ Jesus, who walke not after the flesh,

fleſh, but after the Spirit. For if ye live after the fleſh ye ſhall dye ; but if ye through the Spirit doe mortify the deeds of the body, ye ſhall live. Moreover, whom he did predeſtinate them he alſo called, and whom he called them he alſo juſtified, &c.

Q. *Doth the Scriptures hold out any ſuch* preterition, *or Non-election, or ſo hold forth the death of Chriſt, that ſome perſons although they believe with all their heart, and repent, and forſake all their ſins, yet ſhall not be ſaved?*

A. Joh. 3. 36. He that believeth on the Son hath everlaſting life, and he that believeth not the Son ſhall not ſee life. *Act.* 10. 34, 35, 43. Of a truth I perceive, God is no reſpecter of perſons, but in every nation he that feareth him and worketh righteouſneſſe is accepted with him. To him give all the Prophets witneſſe, that through his name whoſoever believeth in him ſhall receive remiſſion of Sinnes.

Q. *May we be ſure if we believe, that we were* ordained *to eternall life?*

A. Act.

A. Act. 13.48. And as many as were *ordained* to eternall life believed. 2 *Theſ.* 2.13. But we are bound to give thanks to God alway for you brethren, beloved of the Lord, becauſe God hath from the beginning *choſen* you to Salvation, through Sanctification of the Spirit, and belief of the truth.

Q. *What manner of Perſons are thoſe, living and dying, who were of old* ordained *unto condemnation?*

A. Jude. 4. For there are certaine men crept in unawares, who were before of old *ordained* to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſſe, and denying the only Lord God, and our Lord Jeſus Chriſt.

Q. *May our Election be* known?

A. 2 *Pet.* 1. 10. Wherefore the rather brethren, give diligence to make your calling and election ſure, for if ye doe theſe things ye ſhall never fall. 2 *Theſ.* 1. 4. *Knowing* brethren, beloved, your election of God.

Q. *Doth God elect or chuſe men out of Grace,*

Grace, and that they might be holy ?

A. Rom. 11. 4, 5, 6. There is a remnant according to the *Election of Grace.* And if by *Grace*, then is it no more of *works*, otherwiſe grace is no more Grace. *Eph.* 1. 4. According as he hath choſen us in him before the foundation of the world, that we ſhould be *holy*, and without blame before him in love. 2 *Theſ.* 2. 13. God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth.

Q. *Are we commanded to* believe *in the name of the Lord Chriſt ?*

A. 1 *Joh.* 3. 23. And this is his commandement, that we ſhould believe on the name of his Son Jeſus Chriſt. *Joh.* 6. 29. Jeſus anſwered and ſaid unto them, This is the word of God, that ye believe on him, whom he hath ſent.

Q. *Have we power of our ſelves to believe, and to doe good works ?*

A. Eph. 2. 8. For by grace are ye ſaved, through faith, and that not of your ſelves, it is the gift of God. *Phil* .1. 29. For unto you it is given in the behalfe

of

of Christ, not only to believe on him, but also to suffer for his sake.

Q. *Who is the Author and finisher of our Faith?*

A. Heb. 12.2. Looking unto Jesus, the Author and finisher of our Faith, &c. *Mar.* 9. 24. Lord I believe, help thou mine unbeliefe.

Q. *Seeing we cannot believe and doe good works by our own power, may we be exhorted to both?*

A. Phil. 2. 12, 13. Wherefore my beloved, as you have alwaies obeyed, &c. Worke out your own Salvation with feare and trembling; For it is God which worketh in you both *to will* & *to doe* of his good pleasure.

Q. *Is there an Almighty power put forth to make us believe?*

A. Eph. 1. 19. And what is the exceeding greatnesse of his power to us-ward, who believe, according to the working of his mighty power.

Q. *Is it our duty to convert and turne to God, &c.?*

A. Isa. 1. 16, 17. Wash ye, make you cleane,

cleane, put away the evill of your doings from before mine eyes, ceaſe to doe evill, learne to doe well, ſeek judgment, relieve the opreſſed, judg the fatherleſſe, plead for the widdow. *Act.* 3.19. Repent ye therefore, and be converted, that your ſinnes may be blotted out. *Joel.* 2. 12. Turne ye even to me ſaith the Lord with all your heart, and with faſting, and with weeping, and with mourning.

Q. *Are we able of our ſelves to turne, or muſt we pray unto God to turne us?*

A. Pſal. 85. 4. Turne us O God of our Salvation, and cauſe thine anger towards us to ceaſe. *Jer.* 31.18. Turn thou me and I ſhall be turned, for thou art the Lord my God. 2 *Cor.* 3. 5. Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency is of God.

Q. *Is the* word of God *a means or inſtrument which God uſeth to convert men?*

A. 1 *Theſ.* 1.5,6. For our *Goſpel* came not unto you in word only, but in power alſo, and in the Holy Ghoſt, and in much aſſurance: and ye became followers of

of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghoſt. So *v.9.* For they themſelves ſhew of us what manner of entring in we had unto you, and how ye turned to God from Idols, to ſerve the living and true God.

Q. *Is the word a means to work Faith?*

A. Rom.10.17. So then Faith commeth by *hearing*, & hearing by the word of God.

Q. *Is a man juſtified partly by Faith, and partly by works?*

A. Rom. 3. 28. Therefore we conclude, that a man is juſtified by Faith, without the deeds of the Law.

Q. *How is that of* James chap.2. 24. *to be underſtood?*

A. Jam. 2. 17,18. Even ſo Faith, if it hath not works, is dead, being alone, yea a man may ſay, Thou haſt faith, & I have works: ſhew me thy Faith without thy works, & I will ſhew thee my faith by my works, *i.e.* Faith, that doth not ſhew it ſelfe by good works to be alive, is a dead faith.

Q. *Shall*

Q. *Shall any that are elected, justified, & sanctified, ever fall* wholy, *and* finally *from Grace?*

A. *Math.* 24. 24. For there shall arise false Christs, and false Prophets, &c. and shall shew great signes and wonders, insomuch that (*if it were possible*) they shall deceive the very Elect. 1 *Pet.* 1. 5. Who are kept by the power of God, through Faith, unto Salvation. *Joh.* 10. 28, 29. I give unto them eternall life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all: and no man is *able* to pluck them out of my Father's hand.

Q. *Shall any regenerate person, any child of God*, continue *in sin*, allow *himselfe to goe on customarily in any way of sinne and wickednesse?*

A. 1 *Joh.* 3. 9. Whatsoever is borne of God doth not *commit sinne*; for his seed remaineth in him, and he *cannot* sin, becaufe he is borne of God. *Psal.* 139. 23, 24. Search me O God, and know my heart, try me, & know my thoughts, &

and ſee if there be any wicked way in me, and lead me in the way everlaſting.

Q. *Did our Lord Chriſt dye that ſinners being juſtified, might live as they liſt, or that they ſhould live* holily, &c.?

A. 1 *Joh.* 3. 8. He that committeth ſinne is of the Divel; for the Devill ſinneth from the beginning: For this purpoſe the Son of God was manifeſted, that he might deſtroy the workes of the Devil. *Act.* 3. 26. Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſſe you, in turning away every one of you from his iniquities. *Luk.* 1. 74, 75. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without feare, in holineſſe and righteouſneſſe before him all the dayes of our life.

Q. *Is the Goſpel, or the Doctrine of ſalvation, as 'tis taught in the Scriptures, a Doctrine according to Godlineſſe?*

A. 1 *Tim.* 6. 3. If a man teach otherwiſe

wiſe, and conſent not to wholſome words, even the words of our Lord Jeſus Chriſt, and to the Doctrine which is according to godlineſſe. 1 *Tim.* 3.16. And without controverſy great is the myſtery of godlineſſe. *Tit.* 2.11,12. For the grace of God, that bringeth Salvation, hath appeared to all men, teaching us, that denying ungodlineſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.

Q. *Is any man in this life ſo* perfect, that he is without all ſin?

A. 1 *Joh.* 1. 8, 10. If we ſay that we have no ſinne, we deceive our ſelves, and the truth is not in us. If we ſay that we have not ſinned, we make him a lyar, and his word is not in us. 1 *Kin.* 8.46. If they ſinne againſt thee, for there is no man that ſinneth not, &c. *Prov.* 20.9. Who can ſay I have made my heart clean, I am pure from my ſinne? *Eccleſ.* 7. 20. For there is not a juſt man upon earth that doth good, and ſinneth not. *Jam.* 3. 2. For in many things we offend all.

Q. *May*

Q. *May we know, that if a man prove an* Apoſtate, *and fall* wholy, *and* for ever *away, that he was never truly juſtified and regenerated?*

A. 1 *Joh.* 2. 19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have *continued* with us: but they went out, that they might be made manifeſt, that they were not all of us. *Mat.* 7. 24, 25. Whoſoever heareth theſe ſayings of mine, and doth them, I will liken him unto a wiſe man, which built his houſe upon a rocke; and the raine deſcended, and the floods came, and the winds blew, and beat upon the houſe, and it fell not, for it was founded upon a rock.

Q. *Can any man come to Chriſt except the Father* draw *him?*

A. Joh. 6. 44. No man can come to me, except the Father, which hath ſent me, *draw* him, and I will raiſe him up at the Laſt day.

Q. *May we pray to God to draw us?*

A. Cant. 1. 4. Draw me, we will run af-

ter thee: the King hath brought me into his chambers.

Q. *What Scripture grounds have men to liſten after, to prize, to be in love with the* Goſpel, *and to eſteem it as worthy of all acceptation, and ſo to hunger and thirſt after the good things contained in it?*

A. Joh. 3. 16. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. 1 *Tim.* 1. 15, 16. This is a faithfull ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief: Howbeit for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a paterne to them which ſhould hereafter believe on him to life everlaſting. *chap.* 4. 10. For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe. *Joh.* 6. 37. And him that cometh to me I will

will in no wiſe caſt out. *He.*7.25. Wherefore he is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth, &c.

Q. *If a man really hunger and thirſt after Chriſt to be his* Saviour, *and to be his* Soveraigne, *is he then under any conditionall promiſe?*

A. Mat. 5.6. Bleſſed are they which doe hunger and thirſt after righteouſneſſe, for they ſhall be filled.

Q. *If any man hearing of the God of Iſrael, that he is a mercifull God, and that he will ſave ſome of the chiefeſt of ſinners, and all that being weary and heavy laden with the burden of their ſins, coming unto him, doe thereupon come, and lay himſelfe as a beggar at a rich mans door, and wait there as the Cripple at the Pool of* Bethesda, *and aske, and ſeek, and knock for mercy and grace, hath he then any promiſe of being heard?*

A. Mat. 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you reſt. *chap.* 7. 7. Aske, and it ſhall be given you; ſeek, and ye

ſhall find; knock, and it ſhall be opened unto you. *Iſ.* 55. 1, 3. Ho! every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy, and eate, yea come, buy wine and milke without money and without price. Incline your eare and come unto me; hear, and your ſoule ſhall live; and I will make an everlaſting Covenant with you, even the ſure mercies of *David*. Deut. 4. 29. But if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find him; if thou ſeek him with all thine heart, and with all thy ſoul. *Rev.* 22. 17. and the Spirit and the bride ſay come, and let him that heareth ſay come, and let him that is a thirſt come, and whoſoever will let him take of the water of life freely.

Q. *May we pore upon predeſtination, and look, to ſee our names written in the book of life, before we ſet our faces and hearts to look after a* Saviour, *the Lord Chriſt?*

A. Deut. 29. 29. The ſecret things belong unto the Lord our God, but thoſe things which are revealed belong unto

unto us, and to our children for ever, that we may doe all the words of this Law. 1 Joh.3.23. And this is his commandement that we ſhould believe on the name of his Son Jeſus Chriſt.

Q. *Is there any ground to ſtay the ſoul upon, if it ſeek after the true knowledge and feare of God, that it ſhall find it?*

A. Prov. 2.3,4.5. Yea if thou cryeſt after knowledge, and lifteſt up thy voice for underſtanding. If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures. Then ſhalt thou underſtand the feare of the Lord, and find the knowledge of God.

Q. *If* Judas *had repented and believed ſhould he have been ſaved?*

A. Joh. 3.16. For God ſo loved the world, that he gave his only begotten Son, that *whoſoever* believeth in him ſhould not periſh, but have everlaſting life.

Q. *If* Peter *had never repented and believed, ſhould he have been ſaved?*

A. Joh 3.18.---But he that believeth not is condemned already, becauſe he

hath not believed in the name of the only begotten Son of God. *verſ.* 36. He that believeth not the Son ſhall not ſee life: but the wrath of God abideth on him.

Q. *What if a man had a revelation from heaven that he ſhould be ſaved, might we ſay, that Except he believed, and repented, and walked holily, he could not be ſaved? what ſaith the Scripture?*

A. Act. 27. 31. Except theſe abide in the ſhip ye cannot be ſaved compared with *verſ.* 23, 24. There ſtood by me this night the Angell of God---ſaying, fear not *Paul*, thou muſt be brought before *Cæſar*, and lo! God hath given thee all them that ſail with thee.

Q. *What if a Prophet ſhould come and tell thee, yet* 10, *or* 20, *or* 40 *dayes and thou ſhouldeſt dye, and be damned; if thou ſhouldeſt thereupon turne unto the Lord with all thy heart, and believe in the Lord Chriſt, ſhouldeſt thou be ſaved?*

A. Jer. 18. 7, 8. At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdome, to pluck up, and pull down,

down, and to deſtroy it. If that nation, againſt whom I have pronounced, turne from their evill; I will repent of the evill that I thought to doe unto them. *Matth.* 11. 23. If the mighty workes that have been done in thee, had been done in *Sodome*, it would have remained untill this day. *Iſ.* 38. 1, 2, 5.---Thus ſaith the Lord, Set thine houſe in order: for thou ſhalt dye, and not live. Then *Hezekiah* turned his face toward the wall, and prayed unto the Lord; Goe and ſay to *Hezekiah*, thus ſaith the Lord, the God of *David* thy Father, I have heard thy prayer, I have ſeen thy teares: Behold I will adde unto thy dayes 15 yeers. *Jonah.* 3. 4, 10.

Q. *Shall any man be condemned at the laſt day becauſe he* could not, *or becauſe he* would not *come unto Chriſt, but put the Goſpel away from him?*

A. Mat. 23. 37. O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and

and ye would not. *Joh.* 5. 40. And ye will not come to me, that ye might have life.

Q. *May a man be fully* assured *of his Salvation?*

A. 2 *Cor.*5.1. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the Heavens.

Q. *Will* Assurance *make Saints Libertines in their lives?*

*A. Luk.*7.47. Her sins which are many are forgiven, for she loved much: but to whom little is forgiven, the same loveth little. 2 *Cor.*5.14,15.

Q. *Is* Assurance *inconsistent with a filiall, reverentiall, obedientiall feare of the divine majesty?*

*A. Phil.*2.12. Worke out your own salvation with feare and trembling. *Psal.* 2.11. Serve the Lord with feare, and rejoyce with trembling.

Q. *What is the true meaning of that place.* 1 *Joh.*4.18?

A. Either perfect love casteth out all

slavish

slavish base feare, or if we love Christ in sincerity, and with all our soules, we shall not through feare deny him, but confesse him before men, although they persecute us for his names sake.

Q. *May true Faith consist with some* doubting?

A. Mat. 14. 31. O thou of little Faith, wherefore did'st thou doubt?

Q. *Ought not Christians so to rejoyce alwaies in God, as yet to be sorry for their sinnes, and to weep with them that weep? Are these things inconsistent, Sorrow and* Joy?

A. 2 *Cor.* 6.10. As sorrowfull, yet alway rejoycing. So *chap.* 7.9. Now I rejoyce, not that ye were made sorry, but that ye sorrowed to Repentance: for ye were made sorry after a godly manner. *Rom.* 12. 15. Rejoyce with them that doe rejoyce, and weep with them that weep.

Q. *Shall men who live in grosse sins without Repentance & Reformation ever come to heaven?*

A. 1 *Cor.* 6.9,11. Know ye not that the

the unrighteous ſhal not inherit the Kingdome of God, &c. And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God.

Q. *Are we commanded to make us a new heart, and a new Spirit?*

A. Ezek. 18. 31, 32. Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit: for why will ye dye O houſe of Iſrael? for I have no pleaſure in the death of him that dyeth, ſaith the Lord God: wherefore turne your ſelves, and live yee.

Q. *Hath God any where promiſed that he will doe this for us?*

A. Jer. 24. 7. And I will give them an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God: For they ſhall returne unto me with their whole heart. *Ezek.* 36. 26, 27. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart

out

out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walke in my Statutes, and ye shall keep my judgments and doe them.

Cap. 12.

Of Prayer.

Q. IS prayer *a meanes to obtaine these spirituall blessings at God's hands?*

A. Psal. 51.10. Create in me a clean heart, O God, and renew a right spirit within me. *Ezek.*36.37. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to doe it for them.

Q. *May we call upon an unregenerate man to repent and* pray *?*

A. Act. 8.22,23. Repent therefore of this thy wickednesse, and *pray* God, if perhaps the thought of thy heart may be forgiven thee: For I perceive that thou art in the gall of bitternesse, and in the bond of iniquity.

Q. *Is there any hopes that God will heare*

heare the prayer of an unregenerate man, can you give an instance in Scripture of God's hearing an unregenerate man's prayer?

A. 2 *King.* 13. 2,4. And he did that which was evill in the sight of the Lord, and followed the sinnes of *Jeroboam* the Son of *Nebat*, which made Israel to sin, he departed not therefrom. And *Jehoahaz* besought the Lord, and the Lord hearkened unto him: For he saw the oppression of Israel, because the King of *Syria* oppressed them.

Q. *What means then* John. 9. 31?

A. By a sinner may here be understood a grievous Sinner, such as an Impostor and open Sabbath-breaker: compare that text with *Luk.* 7. 37, 39. If a man be an Atheisticall, notorious, profane wretch or an Impostor, and goe on to sinne presumtuously, saying, God is with him, God useth not to heare such an one, so as to worke miracles at his prayer or intreaty, so as to cure one that was born blind: But yet he that heareth the cry of the young Ravens, & is found

found of those men sometimes that seek him not; may if he please, and sometimes doth hear and answer the prayer of an unregenerate person.

I no where read that 'tis an abominatiō to God for an unregenerate man to pray for Grace: the sacrifice of the wicked is said indeed to be an abomination to the Lord, as ἐχθρῶν δῶρα ἀδωρα, but if God put it into a man's heart, if he prepare his heart to pray for peace with God and sanctifying or regenerating grace from God, I think 'tis not impossible he should prepare his eare to heare: he hath not said, he would not heare, 'tis not necessary he should stop his eares to such prayers. And as for *Prov.* 28. 9. I say it proves, God wil not ordinarily hear profane, obstinate & presumtuous Sinners when they are in necessity or distresse, but yet he may notwithstanding heare the prayer of an Unregenerate Person when he prayes to have his law written in his heart, he may not hear one that hath no grace when he prayes for gold, but yet may heare him when he prayes for Grace.

Chap.

Chap. 13.

Of Marriage.

Q. *ARE the Lawes formerly delivered by* Moſes *concerning Marriage, ſo aboliſhed, that now a man may marry to his* neer kindred *?*

A. *Mat.* 14. 3,4. For *Herod* had laid hold on *John*, and bound him, and put him in priſon, for *Herodias* ſake, his brother *Philip's* wife. For *John* ſaid unto him, *It is not lawfull for thee to have her.*

Q. *In what caſe is* divorce *lawfull ?*

A. *Mat.* 5. 32. Whoſoever ſhall put away his wife, ſaving for the cauſe of Fornication, cauſeth her to commit Adultery. *Rom.* 7. 2. For the woman, which hath an Husband, is bound by the law to her husband, ſo long as he liveth.

Q. *Are ſecond* Marriages *lawfull ?*

A. *Rom.* 7. 3.---- But if her Husband be dead, ſhe is free from that Law, ſo that ſhe is no Adultereſſe, though ſhe be married to another man.

Chap.

Chap. 14.

Of Mothers nurſing their own children.

Q. *DID good women of old time* nurſe *their own children?*

A. *Pſal.* 131.2. Surely I have behaved and quieted my ſelfe as a child, that is *weaned* of his Mother. *Gen.* 21.7. And he ſaid, who would have ſaid unto *Abraham*, that *Sarah* ſhould have *given* children ſuck?

Q. *Did ever any Queen or Noble perſon nurſe her own child?*

A. *Can.* 8.1. compared with chap. 1.1. The ſong of ſongs, which is *Solomons*. O that thou wert as my Brother, that *ſucked* the breſts of my mother. 1 *Kin.* 11.20. And the Siſter of *Tahpenes* bare him *Genubath* his Son, whom *Tahpenes* weaned in *Pharaoh's* houſe. *Gen.* 23. 6. compared with 21.7. Heare us my Lord, thou art a mighty Prince amongſt us. And he ſaid, who would have ſaid unto *Abraham*, that *Sarah* ſhould have given children ſuck?

Q. *Was it reputed a curſe or puniſhment for women to have* dry breſts ?

A. *Hoſea.* 9.14. Give them, O Lord: what wilt thou give ? give them a miſcarrying womb, and *dry breſts.*

Q. *Shall a mother who is a nurſe be diſpenſed with all from ſome outward acts of piety, from doing of which ſhe is hindred by that means or occaſion ?*

A. 1 *Sam.* 1.21,22,23. And the man *Elkanah* and all his houſe, went up to offer unto the Lord the early ſacrifice and his vow: But *Hannah* went not up; for ſhe ſaid unto her husband, I will not goe up untill the child be weaned, and then I will bring him that he may appeare before the Lord, and there abide for ever. And *Elkanah* her husband ſaid unto her, Doe what ſeemeth thee good, tarry untill thou have weaned him, only the Lord eſtabliſh his word: ſo the woman abode, and gave her Son ſuck untill ſhe weaned him.

Chap.

Chap. 15.

Of Womens painting themſelves.

Q. *IS the* face *the cheif part, by which we are commonly known one to another?*

A. *Galath.* 1.22. And was unknown by *face* unto the Churches of *Judea*, which were in Chriſt.

Q. *Is the* face *one of our* comely parts, *which hath no need, as others, of any* ſuperadded *honour?*

A. 1 *Cor.*12.23,24. And thoſe members of the body, which we think to be leſſe honourable, upon theſe we beſtow more abundant honour, & our uncomely parts have more abundant comelineſſe. For our comely parts have no need, but God hath tempered the body together, having given more abundant honour to that part which lacked.

Q. *Did* lewd *Women uſe to paint?*

A. *Ezek.* 23.40. And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger was ſent,

and loe they came, for whom thou didſt waſh thy ſelfe, paintedſt thy eyes, and deckedſt thy ſelfe with ornaments.

Q. *Was that* Queen *a good or a wicked Woman, who ſtood in a window painting her ſelfe, when* Jehu *came to* Jezreel *?*

A. 2 *Kings.* 9. 30. And when *Jehu* was come to *Jezreel*, *Jezebel* heard of it, and ſhe painted her face, and tired her head, and looked out at a window.

Q. *Were the daughters of men, in the old world,* really *faire, that the Sons of God were ſo taken with their beauty, or did they paint, and ſo only* ſeem *beautifull ?*

A. *Gen.* 6. 2. The Sons of God ſaw the Daughters of men that they were faire, and they took them wives, &c.

Q. *Were* Job's *three Daughters* naturally *faire, or were they painted ſo ?*

A. *Job.* 42. 15. And in all the land were no women found ſo faire as the Daughters of *Job.*

Q. *Was it uſuall for the Blackamore to chang his skin by painting it white, any more than for the Leopard to chang his ſpots ? or was it uſuall for men to change their*

their haire white or black from it's naturall colour?

A. *Jerem.* 13. 23. Can the Ethyopian change his skin, or the Leopard his ſpots? *Mat.* 5. 36. Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one haire white or black.

Q. *Is it probable that Chriſt was naturally of a beautifull countenance, that the Son of* David *was like* David, *yea fairer then the children of men?*

A. *Pſal.* 45. 2. Thou art fairer than the children of men, grace is powred into thy lips. *Cant.* 5. 10. My beloved is white and ruddy, the chiefeſt among ten thouſand.

Q. *Was our Saviour's countenance much marred by reaſon of ſorrowes and ſufferings, that he ſeemed older than he was, and not ſo lovely as he was before?*

A. *Iſa.* 53. 2.----He hath no forme nor comelineſſe, and when we ſhall ſee him, there is no beauty that we ſhould deſire him.

Q. *When Chriſt's countenance was ſo marred, did he recover his complexion*

and beauty by art? or when our Saviour's countenance was transfigured, and made outwardly glorious, was it done by any art of man, & did that brightneſſe of his countenance continue?

A. *Mat.* 17.1,2,9. And after ſix dayes Jeſus taketh *Peter*, *James*, and *John* his brother, and bringeth them up into an high mountain apart, and was transfigured before them, and his face did ſhine as the ſun, and his raiment was white as the light: And as they came down from the mountaine, Jeſus charged them ſaying, tell the viſion to no man, untill &c.

Q. *Doe we find* Vermilion, *or the paint, amongſt all the ſtore and furniture, for ornament and bravery, which the delicate dames of* Judah *had in the dayes of the Prophet* Iſaiah?

A. No: *Iſa.* 3.18. to the 24. In that day, the Lord will take away the bravery of their trinckling ornaments about their feet, and their cauls, and their round tires like the moon, the chaines, and the bracelets, and the mufflers, the bonnets, & the ornaments of the legges, and

and the head-bands, and the tablets, and the ear-rings, the rings and noſe-jewels, the changeable ſuits of apparrel, and the mantles, and the wimples, and the criſping pins, the glaſſes, and the fine linnen, and the hoods, and the vailes.

Q. *How did religious women of old time adorne or beautify themſelves? did they paint to gaine or keep the affections of their husbands?*

A. 1 *Pet.* 3.3,4,5. Whoſe adorning let it not be the outward adorning, of plaiting the haire, and of wearing of gold, or of putting on of apparell: but let it be the hidden man of the heart—For after this manner in old time the holy women alſo who truſted in God adorned themſelves.

Q. *Is it probable that Chriſtian women, to whom the Apoſtle* Peter *wrote, or concerning whom the Apoſtle* Paul *wrote to* Timothy, *did uſe painting, as well as gold and ſilver and plaiting the haire?*

A. 1 *Pet.* 3. 3. Whoſe adorning let it not be that outward adorning, of plaiting the haire, and of wearing of gold, or

of putting on of apparrell. 1 *Timoth.* 2. 9. In like manner also, that women adorne themselves in modest apparell, with shamefastnesse and sobriety, not with broided hair, or gold, or pearles, or costly array.

If painting had been used then by Christian women, that had been lyable to have been abused too, and if so, 'tis not improbable that the Apostles would have mentioned it, as well as other things wherein were excesse.

Q. *Would it be better for a religious Woman to come into the Congregation vailed or painted?*

A. 1 *Corinth.* 11. 5. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

Q. *Is it expedient for a religious woman to paint?*

A. *Philip.* 4. 8. Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, and if there be any praise

praiſe, think on theſe things.

Q. *Were common Harlots uſually known, or diſtinguiſhed from ſober and* modeſt women *by their cloathes or outward Garbe?*

A. *Prov.* 7. 10. And behold, there met him a woman with the attire of an Harlot, and ſubtill of heart.

Q. *In caſe religious women ſhould not be diſſwaded from painting, would it not be expedient that they ſhould doe it either with other colours, or in ſome other manner then lewd women uſe to doe, that ſo they might be known to be honeſt and modeſt women?*

A. *Rom.* 12. 2. And be not conformed to this world, but be ye transformed by the renewing of your mind, &c.

Q. *Will painting or* auxiliary beauty *certainly, and continually win, or conquer others affections?*

A. See *Jerem.* 4. 30. And when thou art ſpoiled, what wilt thou doe? though thou clotheſt thy ſelfe with crimſon, though thou deckeſt thee with ornaments of gold, though thou renteſt thy face

face with painting; in vaine ſhalt thou make thy ſelfe faire; thy Lovers will deſpiſe thee, they will ſeek thy life.

Q. *What is the beſt meanes for a woman to have and hold her husbands affections? is not the feare of God, and meek & diſcreet carriage towards her husband?*

A. *Prov.* 31. 30. Favour is deceitfull, and beauty is vaine: but a woman that feareth the Lord ſhe ſhall be praiſed. 1 *Pet.* 3.1,3,4. Likewiſe ye wives be in ſubjection to your own husbands, that if any obey not the word, they alſo may without the word be won by the converſatiõ of the wives, whoſe adorning let it not be that outward adorning, of plaiting the haire, & of wearing of gold, or of putting on of apparrell, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek & quiet ſpirit. *Pr.* 11.22.

Q. *Had the Virgins who were prepared for, and preſented to* Ahaſuerus *any* paint, *as well as* perfumes, *allowed them?*

A. *Eſther.* 2. 12. Now when every Maids turne was come to goe into King *Ahaſuerus*,

Ahaſuerus, after that ſhe had been 12 moneths, 6 moneths with oyle of myrrhe, and ſix moneths with ſweet odours, and with other things for the purifying of the women.

Q. *But doth not the Scripture ſay* Pſal. 104. 15. *And wine that maketh glad the heart of man, and oile to make his face to ſhine. And* Eccleſ. 9. 8. *Let thy garments be alwaies white, and let thy head lack no oyntment.*

A. In thoſe Eaſterne hot countryes they did uſe oile frequently to anoint themſelves withall, poſſibly to make their skin ſmooth and cleare, free from beeing too much dried and parched, and ſo wrinkled before its time, and to make them have a chearfull countenance; they took oile perhaps inwardly, and they uſed it outwardly, anointing their heads, and perhaps their faces too for the purpoſes aforeſaid, & it may be too, to perfume themſelves, and this was the practiſe of men, and of good men too. 2 *Sam.* 12.20. Of *David.*

And we read that one powred out a box

box of precious ointment on our Saviour, and was commended for it.

This use of oile was common to men, but who ever heard of a man's face laid in oile colours? of such a picture of a man you may have heard.

The *Picts* I suppose painted their whole bodyes, see *Camde*. If of naturall surely of *auxiliary* beauty we may take up that saying, favour is deceitfull, and beauty is vaine, &c. *Prov.* 31. 30.

Q. *Should Christians doe well to conforme themselves to the modest fashions of good people where they dwell?*

A. See 1 *Cor.* 11. 16. But if any man seem to be contentious, we haue no such custome, neither the Churches of God. 1 *Pe.* 3. 3, 4, 5. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparrell. But let it be the hidden man of the heart.—For after this manner in old time the holy women also, who trusted in God, adorned themselves.

Q. *Is it not fitting by any art to paint,*

or

or counterfeit the fruit of repentance, or to hide, or hinder the evidence of it in our countenance. Is it then expedient to paint our faces?

A. *Ezrah* 9. 5, 6. And at the evening ſacrifice, I aroſe up from my heavineſſe, and having rent my garment, and my mantle, I fell upon my knees, and ſpread out my hands unto the Lord my God, and ſaid, O! my God, I am aſhamed, and bluſh to lift up my face to thee, my God, *Jer.* 6. 15. and *chap.* 8. 12.

Q: *If a woman have no evill intention, or deſigne in painting her face, or in going with naked breſts, doth that certainly free her from all fault, blame, and puniſhment for her ſo doing, in caſe this be an occaſion of ſin and fall to others, that behold her?*

A. 1 *Cor.* 8. 13. If meat make my Brother to offend, I will eate no fleſh while the world ſtandeth. *Exod.* 21. 33.

Chap. 16.

Of Children, with respect to holy things.

Q. *DID ever God make a Covenant with Parents and their children, so as that the children being yet Infants were involved and interested in the covenant with their parents?*

A. *Gen.* 17.7,8. And I will establish my Covenant between me and thee, and thy *seed* after thee, in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy *seed* after thee, the land wherein thou art a stranger, all the land of *Canaan*, for an everlasting possession, and I will be their God.

Q. *Did God ever ordaine any* seales *of his Covenant, and that the children so in Covenant, whilst Infants, should be* sealed *with the seale of the Covenant?*

A. Gen. 17.10, 11, 12. This is my *Covenant* which ye shall keep between me and you, and thy *seed* after thee: every

very man-child among you shall be *circumcised*. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the Covenant betwixt me and you. And he that is 8 dayes old shall be circumcised among you, every man-child in your generations, &c.

Q. *Is there by Christ's appointment any other* new seale *now to be administred in place of the* old? *And is* Baptisme *now to be administred in the room of* circumcision?

A. Gal. 5. 2. Behold I *Paul* say unto you, that if ye be circumcised Christ shall profit you nothing. *Mat.* 28. 19. Goe ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Col.* 2. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sinnes of the flesh by the circumcision of Christ; Buried with him in *Baptisme*, wherein also you are risen with him through the faith of the operation of God.

Q. *Are*

Q. *Are any now to be admitted to any ſeale of the Covenant, who were formerly excluded?*

A. Act. 8. 12. But when they believed *Philip* preaching the things concerning the Kingdome of God, and the name of Jeſus Chriſt, they were baptized, both men and women.

Q. *Hath Chriſt any where excluded Infants under the Goſpell, either from the* Covenant, *or the ſigns and* ſeales *of it? or hath our Lord expreſſed good will and Affections to them, declaring his will to have little ones brought to him?*

A. Mat. 19. 13, 14, 15. Then there were brought unto him little children, that he ſhould put his hands on them, and pray; and the diſciples rebuked them. But Jeſus ſaid, ſuffer little children, and forbid them not to come unto me, for of ſuch is the Kingdome of heaven. And he layd his hands on them, and departed thence. *Mar.* 10. 16. And he took them up in his armes, put his hands upon them, and bleſſed them.

Q. *Are believing Gentiles concerned*

in

in the Covenant and promiſes made to the Patriarks, Abraham, Iſaack, *and* Jacob, *and* David *?*

A. Gal. 3. 7, 8, 9, 13, 14. Know ye therefore, that they which are of Faith, the ſame are the children of *Abraham.* And the Scripture foreſeeing that God would juſtify the heathen through faith, preached before the Goſpel unto *Abraham,* ſaying, In thee ſhall all nations be bleſſed. So then, they which be of faith are bleſſed with faithfull *Abraham.* Chriſt hath redeemed us from the curſe of the Law, &c. that the bleſſing of *Abraham* might come on the Gentiles through Jeſus Chriſt: that we might receive the promiſe of the ſpirit through Faith.

Q. *Doe Believers, Jewes and Gentiles, make up one* Church, *and one* body, *whereof Chriſt is* Saviour *and* head *?*

A. Eph. 2. 13, 14. But now in Chriſt Jeſus ye who ſometimes were farre off, are made nigh by the blood of Chriſt. For he is our peace, who hath made both one, and hath broken downe the middle

wall of partition between us. *chap.* 4. 4. There is one body, and one ſpirit, even as ye are called in one hope of your calling.

Q. *Are believing Gentiles ingrafted into the ſame olive, out of which the unbelieving Jewes were cut off?*

A. Rom. 11.17,18,24. And if ſome of the branches be broken off, and thou being a wild olive tree wert grafted in amongſt them, and with them partakeſt of the root and fatneſſe of the Olive tree, Boaſt not againſt the branches ----For if thou wert cut out of the Olive tree, which is wild by nature, and wert grafted contrary to nature into a good Olive tree: how much more ſhall theſe, which be the naturall branches, be grafted into their own Olive tree?

Q. *Were Infants with their Parents ever ſo much as* figuratively *baptized?*

A. 1 *Cor.*10.1,2.----All our Fathers were under the cloud, and all paſſed thorow the Sea, And were all baptized unto *Moſes* in the cloud, and in the Sea, compared with *Exod.* 10. 24.----Let your

your little ones alſo goe with you. *Num.* 14. 31. But your little ones which ye ſaid ſhould be a prey, them will I bring in, &c.

Q. *Did God enter into a Covenant not only with* grown *men and women, but with* little ones *alſo?*

A. Deut. 29. 10, 11, 12. Ye ſtand this day all of you before the Lord your God your captaines of your tribes, your Elders, and your officers, with all the men of Iſraell, your *little ones*, your wives, &c. That thou ſhouldeſt enter into Covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day.

Q. *May we lawfully ingage* children *with us in holy duties?*

A. Joel. 2. 16. Gather the people, ſanctify the congregation, aſſemble the Elders, gather the children, and thoſe that ſuck the breſts, &c.

Q. *May we teach or inſtruct* children *in the meaning of holy ordinances, or Inſtitutions?*

A. Exod. 12. 26, 27. When your

children ſhall ſay unto you, what mean you by this ſervice? ye ſhall ſay, It is the ſacrifice of the Lord's Paſſeover, who paſſed over the houſes of the children of Iſrael in Egypt. &c. *Joſh.* 4. 6, 7. That when your children aske their Fathers in time to come, ſaying, what mean you by theſe ſtones? Then ye ſhall anſwer them, that the waters of Jordan were cut off before the Arke of the Covenant of the Lord, when it paſſed over Jordan, the waters of Jordan were cut off.

Q. *Did our Lord Chriſt ever make uſe of any ſignificant rite, or ceremony, to, or upon* children, *and accompany the ſame with Prayer?*

A: *Mark.* 10. 13, 16. And they brought young children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them: And he took them up in his Armes, put his hands upon them, and bleſſed them.

Q. *Were ever any children dedicated, or conſecrated unto God from the womb?*

A. 1 *Sam.* 1. 27, 28. For this child

I prayed, and the Lord hath given me my petition, which I asked of him: Therefore alſo have I lent him to the Lord; as long as he liveth, he ſhall be lent to the Lord. *Chap.* 3. 1. And the child *Samuel* miniſtred unto the Lord before *Eli*. Judg. 13. 5. For lo, thou ſhalt conceive, and bear a Son, and no raſour ſhall come on his head, for the child ſhall be a *Nazarite* unto God from the womb.

Q. *Did the Holy Ghoſt ever ſanctify any child from the womb? or did ever any Infant receive the Holy Ghoſt?*

A. Luk. 1. 15. For he ſhall be great in the ſight of the Lord----and he ſhall be filled with the Holy Ghoſt, even from his Mothers womb.

Chap. 17.

Of Baptiſme.

Q. IS Baptiſme *with water to be uſed as an ordinary meanes of Salvation?*

A. Matth. 28. 19,20. Goe ye there-

fore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.---And loe, I am with you alway even unto the end of the world. *Tit.*3.5.---According to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt. 1 *Pet.* 3.21. The like figure whereunto even Baptiſme doth alſo now ſave us, &c. *Act.*2.38,41. Repent, and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſinnes, and ye ſhall receive the gift of the Holy Ghoſt. Then they that gladly received his word were baptized: & the ſame day there were added unto thē about 3000 ſoules. *Act.*22.16. And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſinnes, calling on the name of the Lord.

Q. *What if a man believe, and have the ſpirit, is it to any end to baptize him?*

A. Act. 8.36, 37, 38. And the *Eunuch* ſaid, See here is water, what doth hinder me to be baptized? And *Philip* ſaid, if thou believeſt with all thine heart,

heart, thou mayeſt. And he anſwered, and ſaid, I believe that Jeſus is the Son of God.----And they went down both into the water, both *Philip* and the Eunuch, and he baptized him. *Act.* 10. 47, 48. Can any man forbid water that theſe ſhould not be baptized, which have received the Holy Ghoſt, as well as we? And he commanded them to be baptized in the name of the Lord.

Q. *May thoſe whom Chriſt ſends forth to preach, alſo* Baptize?

A. Math. 28. 19,20. Goe ye therefore and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghoſt. Teaching them to obſerve all things, whatſoever I have commanded you, and loe, I am with you alway, even unto the end of the world.

Q. *Did* John Baptiſt *baptize of his own head? or the baptiſme of* John *was it from heaven: did God ſend him to baptize with water?*

A. *Joh.* 1. 33. And I knew him not, but he that ſent me to baptize with wa-

ter, the ſame ſaid unto me, upon whom thou ſhalt ſee the ſpirit deſcending, and remaining on him, the ſame is he, which baptizeth with the Holy Ghoſt.

Q. *Did* John *baptize in his own name, or in the name of Chriſt the Meſſiah?*

A. Act. 19.4. Then ſaid Paul, *John* verily baptized with the baptiſme of repentance, ſaying unto the people, that they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.

Q. *Is preaching or baptizing the chief worke to be attended?*

A. 1 *Cor.*1.14,17. I thank God that I baptized none of you, but *Criſpus* and *Gaius.* For Chriſt ſent me not to baptize, but to preach the Goſpell.

Q. *Is Baptiſme a way and mean of admitting diſciples or ſchollars to Chriſt?*

A. Math. 28. 19. Goe ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. *Act.*2.41. Then they that gladly received his word were baptized: and the ſame day there were added

added unto thē about 3000 ſouls. *Joh.* 4. 1,2. When the Lord knew how the Phariſees had heard that Jeſus made & baptized mo diſciples than *John* (though Jeſus himſelfe baptized not, but his diſciples) *Act.* 19.4. *John* verily baptized with the baptiſme of Repentance, ſaying unto the people, that they ſhould believe on him, which ſhould come after him, that is, on Chriſt Jeſus.

Q. *Is it a Scripture argument or motive to be Baptized, becauſe the promiſe belongs to us?*

A. Act. 2. 39. For the promiſe is to you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

Q. *Doth the promiſe belong to the children of believing parents?*

A. Gal. 3. 16. Now to *Abraham* & his ſeed were the promiſes made. He ſaith not, And to *ſeeds*, as of many; but as of one: And to thy ſeed which is Chriſt.

Q. *Are thoſe who have received the Holy Ghoſt, capable of Baptiſme?*

A. See *Act.* 10. 47. Can any man forbid

forbid water that these should not be baptized, which have received the Holy Ghost, as well as we?

Q. *Is there any difference 'twixt the children of believing parents, and of heathens, or Infidels?*

A. See 1 *Cor.*7.14. For the unbelieving husband is sanctified by the wife, & the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy, see *Galath.*2.15. See *Rom.* 11.16.

Q. *Hath God any praise or glory from babes and sucklings?*

*A. Psal.*8.2. compared with *Math.* 21.15, 16. Out of the mouth of Babes & sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger. And when the chief Priests and Scribes saw the wonderfull things that he did, and the children crying in the Temple, and saying, *Hosanna* to the Son of *David*, they were sore displeased; And said unto him, Heareſt thou what these say? And Jesus sayth unto them, yea; have

have ye never read, Out of the mouth of Babes and ſucklings thou haſt perfected praiſe?

Q. *Was it ever the cuſtome of the Jewes according to Gods own command to preſent Infants to the Lord at his Temple or place of publique worſhip?*

A. Luk. 2. 22, 23. And when the daye of her purification, according to the Law of *Moſes*, were accompliſhed they brought him to Jeruſalem, to *preſent* him to the Lord. As it is written in the Law of the Lord, every male that openeth the womb ſhall be called *holy* to the Lord.

Chap. 18.

Of time for publique worſhip.

Q. DID *ever God require any* ſet day *weekly for his worſhip, & ſervice?*

A. Exod. 20. 8, 9, 10. Remember the *Sabbath* day to keep it holy. Six dayes ſhalt thou labour and doe all thy worke: But the *ſeventh day* is the Sabbath

bath of the Lord thy God.

Q. *Had our Lord Chriſt power to alter the weekly Sabbath from the* ſeventh *day of the week to the* firſt *?*

*A. Luk.*6.5. And he ſaid unto them, That the Son of man is *Lord* alſo of the Sabbath.

Q. *Was the firſt day of the week obſerved a day of meeting of Chriſtians for the worſhip of God by the primitive Chriſtians ?*

*A. Joh.*20. 19, 26. Then the ſame day at evening, being the *firſt* day of the week, when the doores were ſhut, where the diſciples were aſſembled for feare of the Jewes, came Jeſus, &c. And after eight dayes again his diſciples were within, and *Thomas* with them: then came Jeſus, &c. *Act.*20.7. And upon the *firſt* day of the week, when the diſciples came together to break bread, *Paul* preached unto them. 1 *Cor.* 16. 2. Upon the *firſt* day of the week let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come.

Q. *What*

Q. *VVhat day was it when the Apoſtle* John *was in the ſpirit?*

A. *Rev.* 1. 10. I was in the Spirit on the *Lord's* day, and heard behind me a great voice, as of a trumpet.

Q. *VVere the* Jewiſh *Sabbaths ſhadowes of things to come, and to end in Chriſt?*

A. *Col.* 2. 16, 17. Let no man therefore judge you in meat, or in drink, or in reſpect of an holy day, or of the new moon, or of the *Sabbath dayes*, which are a ſhadow of things to come, but the body is of Chriſt.

Q. *Are the prayers and Adminiſtrations of the* Elders *of the Church more deſirable than of others?*

A. *Jam.* 5. 14. Is any ſick among you, let him call for the *Elders* of the Church, and let them pray over him, anointing him with the oyle in the name of the Lord.

Q. *Is it lawfull for Chriſtians, delivered from the* Jewiſh obſervation of dayes, *to have a* ſet day, *or time, appointed for any duty?*

A. 1 *Cor.*

A. 1 *Cor.* 16. 1,2. Now concerning the collection for the Saints---upon the *firſt* day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come.

Q. *Should Chriſtians* Aſſemble *themſelves together to worſhip God?*

A. *Heb.* 10. 25. Not forſaking the *aſſembling* of our ſelves togeither, as the manner of ſome is; but exhorting one another, &c. 1 *Cor.* 11. 20, 33, 34. When ye *come together* therefore into one place, this is not to eat the Lord's ſupper. Wherefore my brethren, when ye come together to eate, tarry one for another. And if any man hunger let him eat at home, that ye come not together unto condemnation.

Q. *Is there to be* teaching *in the Church, when the Church meets?*

A. 1 *Cor.* 14. 19, 28. Yet in the Church I had rather *ſpeak* five words with my underſtanding, that by my voice I might teach others alſo, then ten thouſand words in an unknown tongue. But if

if there be no Interpreter let him keep ſilence in the Church; and let him ſpeak to himſelfe, and to God.

Q. *Are* women *to be* publique teachers *in the Church?*

A. 1 *Tim.* 2. 11, 12. Let the women *learne* in ſilence with all ſubjection. But I ſuffer not a woman to *teach*---but to be in ſilence. 1 *Cor.* 14. 34, 35. Let your women keep ſilence in the Churches, for it is not permitted unto them to ſpeak. And if they will learne any thing, let them aske their husbands at home: for it is a ſhame for women to *ſpeak in the Church.*

Q. *Doth* 1 *Cor.* 11. 5. *Philip.* 4. 2, 3. Joel. 2. 28. *Doe all theſe together authorize Women to be publique teachers in the Church of the Saints?*

A. Propheſying may perhaps be found taken three wayes in Scripture: firſt for foretelling things to come, by an extraordinary ſpirit, and ſo we read of *Huldah* a Propheteſſe, and *Deborah* in the Old Teſtament, and of *Anna* in the New.

2ly. For

2ly. For ſinging, or framing, or both, of Pſalmes, Hymnes, or ſpirituall ſongs, and ſo I ſuppoſe the word is taken 1 *Chron.* 25. 1, 2. And ſo both *Miriam* and *Deborah* prophecyed, and perhaps Women did ſo too in the Church of *Corinth*, whilſt they had the extraordinary gifts of the Holy Ghoſt.

3ly. For teaching, and inſtructing, by expounding and applying ſome part or portion of God's word, and I dare not ſay, becauſe of thoſe Scriptures above named, that it was never lawfull for Women to teach in the Chriſtian Church; namely, whilſt thoſe extraordinary gifts laſted and they were not prohibited by the Apoſtle *Paul*: but I dare not embolden a Woman to be a publique teacher in the Church.

Q. *Do we read of a Woman, who pretended her ſelfe a Propheteſſe, & would have this preheminence to be a teacher of others in the Church, who did really ſeduce Chriſtians?*

A. *Revelat.* 2. 20. Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that woman *Jezabel*, which

which calleth herſelfe a Propheteſſe, to teach, and to ſeduce my ſervants to commit fornication.

Q. *May a Woman teach her children at home the Principles or myſteries of religion?*

A. *Prov.* 31. 1. &c. The words of King *Lemuel*, the prophecy that his mother taught him. *Prov.* 1. 8. My Son--- forſake not the law of thy Mother. So *chap.* 6. 20.

Q. *May not Women as well* teach authoritatively *in the Church*, *as* Governe *in a Common-wealth?*

A. See *Iſa.* 49. 23. And Kings ſhall be thy nurſing Fathers, and Queenes thy nurſing Mothers. &c.

Q. *If a crown be her Patrimony deſcending to her by inheritance, in the want of ſons, querie why ſhe may not inherit? and whether the* French Salique law, *forbidding women to inherit the Crown, be contained in Scripture?*

A. Joſ. 17. 4. And they came neere before *Eleazar* the Prieſt, and before *Joſhua the Son of* Nun, and before the

Princes, saying, The Lord commanded *Moses* to give us an *inheritance* among our brethren: therefore according to the commandement of the Lord he gave them an inheritance among the brethren of their Father. *Jos.*42.15.---And their Father gave them an *inheritance* among their brethren.

Chap. 19.
Of an Oath.

Q. MAY *we* sweare *at all?*

A. *Heb.* 6. 16. For men verily *sweare* by the greater, and an *oath* for confirmation is to them an end of all strife. 2 *Cor.* 1. 23. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto *Corinth.*

Q. *Must we sweare by the* Creator?

A. *Is.* 65. 16.---He that *sweareth* in *the earth, shall sweare by the* God *of truth.* Jer.4.2. *And thou shalt sweare,* the Lord liveth in Truth, in Judgment, and in Righteousnesse. Q. *May*

Q. *May we not ſweare by our* Lady, *our* Faith, *or* Troth, *and ſuch like oathes?*,

A. Mat. 5. 34, 35, 36. Swear not at all: neither by heaven, for it is God's throne: nor by the earth, for it is his footſtool: neither by *Jeruſalem*, for it is the city of the great King: Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one haire white or black. *Jam.* 5: 12. But above all things my brethren *ſwear not*, neither by heaven, neither by the earth, neither by any other oath.

Q. *What think you of that expreſſion*, As I live, *is it God's oath? ſhould wee ſweare*, As we live, *or* As the Lord liveth?

A. Ezek. 17. 19. Thus ſayth the Lord, *As I live*, ſurely mine oath that he hath deſpiſed, and my Covenant that he hath broken, even it will I recompenſe upon his own head. *Rom.* 14. 11. For it is written, *As I live ſaith the Lord*, every knee ſhall bow downe, and every tongue ſhall confeſſe to God.

Q. *What* ceremony *is it fitteſt then to uſe in ſwearing*, Kiſſing the book, *or* lif-

ting the hand up *to heaven?*

A. Rev. 10. 5, 6. And the Angell which I ſaw ſtand upon the Sea, and upon the earth, *lifted up his hand to Heaven*, and ſware by him that liveth for ever and ever, who created Heaven, &c.

Q. *Doth one maine* end *of an oath yet continue?*

A. Yes. *Hebr.* 6.16. For men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife.

Q. *If a man ſweare to bind his ſoule under a curſe to ſinne againſt God, either by omitting what is his duty to doe, or by committing or doing what God forbids, is he bound to keep that oath?*

A. No. 1 *Sam.* 25. 22. compared with 32. and 33. So and more alſo doe God unto the enemies of *David*, If I leave of all that pertaine to him by the morning light any that piſſeth againſt the wall. And *David* ſaid to *Abigail*, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me. And bleſſed be thy Advice, and bleſſed be thou, which haſt kept me this day from coming

coming to ſhed blood, and from avenging my ſelfe with mine own hand.

Q. *Doth Math.* 5. 34, 35, 36, 37. *James.* 5. 12. *Forbid and condemne as utterly unlawfull all oathes, though in weighty matters, and before a lawfull Magiſtrate?*

A. No, thoſe Scriptures condemne raſh cuſtomary ſwearing, particularly by the Creatures; and imply, the one, that in ordinary ſpeech we ſhould content our ſelves with ſimple affirmations and negations; and the other perhaps may imply farther, that our affirmations and negations ſhould be plain, and ſure grounded on a mere truth: that with us there ſhould not be yea and nay, but that as there is *yea* in our promiſe, ſo there ſhould be *yea* in our performance; we ſhould be as good as our word. Conſider firſt, that the third commandement forbids taking God's name in vaine, and not ſimply the taking up of his name. 2ly. That an oath is the end of ſtrife. 3ly. That the Apoſtle *Paul* calls God to witneſſe, 2 *Cor.* 1. 23.

Chap. 20.

Of buriall of the dead.

Q. *WHERE did the Lord's people of old use to* bury *their dead, did they bury sometimes in a* cave *in a field, sometimes in a* garden, *and sometimes in the* city *?*

A. *Gen.* 25.9. And his Sonnes *Isaack* and *Ishmael* buried him in the *Cave Machpelah*, in the field of *Ephron*. Joh. 19.41, 42. Now in the place where he was crucified there was a garden, and in the *garden* a new *sepulchre*, wherein was never man yet laid: There laid they Jesus &c. 1 *King.* 2. 10. So *David* slept with his Fathers, and was buried in the *City* of *David*.

Q. *Have godly people taken care of their buriall, and especially to be buried in the sepulchres of their* Fathers *?*

A. *Gen.*49.29,31. I am to be gathered unto my people, bury me with my *Fathers*, in the cave that is in the field of *Ephron* the *Hittite*. There they buried

ried *Abraham* and *Sarah* his wife; there they buried *Iſaack* & *Rebeckah* his wife; and there I buried *Leah*.

Q. *Was it a part of the* Prieſt's office *under the Law to bury the dead?*

A. *Num.* 19. 11. He that toucheth the dead body of any man ſhall be uncleane ſeven dayes. *Lev.* 21. 1, 2, 10, 11. Speak unto the Prieſts, the Sons of *Aaron*, & ſay unto thē, There ſhall none be defiled for the dead among his people; But for his kinne that is neer unto him &c. And he that is the High Prieſt among his brethren -- ſhall not uncover his head, nor rent his cloathes, neither ſhall he goe in to any dead body, nor defile himſelfe for his Father, or for his Mother.

Q. *Hath Chriſt laid his commands on the* Miniſters *of the Goſpel to bury the dead?*

A. *Luk.* 9. 60. Jeſus ſaid unto him, Let the dead bury their dead; but goe thou and preach the Kingdome of God.

Q. *Is it lawfull for a miniſter to take occaſion from* Providence, *& the opportuni-*

ty of the peoples meeting, to preach, *or give a word of* Exhortation, *preaching to their eares, as God doth the to their eyes?*

A, *Prov.* 25. 11. A word fitly ſpoken is like apples of gold in pictures of ſilver. 2 *Tim.* 4. 2. Preach the word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long ſuffering and Doctrine. *Luk.* 14. 15, 16. And when one of them that ſate at meat with him heard theſe things, he ſaid unto him, Bleſſed is he that ſhall eat bread in the Kingdome of God. Then ſaid he unto him, A certaine man made a great ſupper &c.

Q. *Is it lawfull to make a* funerall oration, *or* Elegies *for the dead?*

A. 2 *Sam.* 1. 71, 19. And *David* lamented with this lamentation over *Saul*, & over *Jonathan* his ſon. The beauty of Iſrael is ſlain upon thy high places, how are the mighty fallen, &c. So *verſ.* 23. *Saul* and *Jonathan* were lovely & pleaſant in their lives, and in their death they were not divided; they were ſwifter than Eagles, they were ſtronger than Lyons.

2 *Chron.*

2 *Chr.* 35.25. And *Jeremiah* lamented for *Josiah*, and all the singing men and singing women spake of *Josiah* in their lamentations to this day &c.

Chap. 21.
Of Angels, and particularly of Evill Angels.

Q. WERE *the* Angels, *the inhabitants of heaven, created as well as men, and things on earth?*

A. *Col.* 1. 16. For by him were all things created that are in Heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him and for him.

Q. *Have Angels bodyes, or are they* Spirits?

A. *Heb.* 1. 7. And of the Angels he saith, Who maketh his Angels *Spirits*, and his Ministers a flame of fire.

Q. *Did some of the Angels* sinne, *and so fall from their first happy state wherein God made them?*

A. 2 *Pet.*

A. 2 *Pet.*2.4. For if God ſpared not the Angels that *ſinned*, but caſt them down into hell, and delivered them into chaines of darkeneſſe to be reſerved unto judgment.--

Q. *What is the* preſent, *and what ſhall be the* future *ſtate and condition of thoſe Angels which fell?*

A. *Jude 6.* And the Angels, which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chaines under darkneſſe unto the judgment of the great day. *Mat.* 25. 41, 46. And theſe ſhall goe away into everlaſting puniſhment, but the righteous into life eternall. Depart from me ye curſed into everlaſting fire prepared for the Devill and his Angels:

Q. *If the Devill ſhould* appeare *to a man in a* viſible ſhape, *would it be our wiſdome to* ſpeak *to him, and* confer *with him, if he ſpeak to us?*

A. *Gen.* 3. 2, 13. And the woman ſaid unto the Serpent, we may eate of the fruit of the trees of the garden.--The Serpent beguiled me.

Q. *Are*

Q. *Are there* Divels *and Witches?*

*A. Luk.*8.30. And Jeſus asked him, ſaying, what is thy name? And he ſaid, Legion, becauſe many *Divels* were entred into him. 1 *Sam.* 28. 3, 7.---And *Saul* had put away thoſe that had familiar ſpirits, and the wizards, out of the land. Then ſaid *Saul* unto his Servants, ſeek me a woman that hath a familiar ſpirit, that I may goe to her, and enquire of her. And his ſervants ſaid to him, Behold, there is a woman that hath a familiar ſpirit at *Endor*.

Q. *Is it poſsible that a godly man, or woman, ſhould be* poſſeſſed *bodily of the Devill, or* obſeſſed, *that is, have any part or member poſſeſſed by him?*

A. Luk. 13.16. And ought not this woman, being a daughter of *Abraham*, whom Satan hath bound loe theſe 18 yeers, be looſed &c.

Q. *Is it poſsible there ſhould be any* places haunted *with evill ſpirits?*

A. Rev. 18.2. *Babylon* the great is fallen, is fallen, and is become the habitation of Devils, and the hold of every

ry foule ſpirit, and a cage of every unclean and hatefull bird.

Q. *What would you adviſe to doe to keep our houſes from being ſo* haunted?

A. Pſ. 30. Preface, A pſalme and ſong at the dedication of the houſe of *David.* Compared with 1 *Tim.* 4. 5. For it is ſanctified by the word of God and prayer.

Q. *What meanes would you have us uſe to* expell, *or drive out the Devils out of our perſons or houſes* poſſeſſed?

A. *Mar.* 9. 29. This kind can come forth by nothing but by prayer and faſting.

Q. *May a man when he hath* loſſes, *or is* ſick, *or hath his houſe* haunted *with evill ſpirits, goe or ſend to wiſe men, or Star-gazers, wizards, or* Conjurers *for helpe?*

A. *Deut.* 18. 10,11,12. There ſhall not be found among you any one that maketh his Son or his Daughter paſſe through the fire, or that uſeth *divination*, or an obſerver of times, or an Inchanter, or a *witch*, or a charmer, or a conſulter

ſulter with familiar ſpirits, or a wizard, or a Necromancer; for all that doe theſe things are an abomination unto the Lord. *Iſ.*47.13,14. Let now the Aſtrologers, the Star-gazers, the monethly Prognoſticators ſtand up, and ſave thee from theſe things, that ſhall come upon thee. Behold, they ſhall be as ſtubble, the fire ſhall burne them, they ſhall not deliver themſelves from the power of the flame.

Q. *May we without a good call or neceſſity live or lodge in ſuch places?*

A. *Pſal.*91.11. For he ſhall give his Angels charge over thee, to keep thee *in all thy waies.* Mat. 4. 7. Thou ſhalt not *tempt* the Lord thy God.

Chap. 22.

Of Miniſters.

Q. *DID ever God appoint men to* miniſter *to him in, and about holy things?*

A. Yes. *Ex.*28.1. And take thou unto thee

thee *Aaron* thy brother, and his Sons with him, from among the children of Iſrael, that he may *miniſter* unto me in the Prieſt's office, even *Aaron*, *Nadab* and *Abihu*, *Eleazar* and *Ithamar*, *Aaron's* Sons.

Q. *Were the* Prieſts *of old cald God's* Miniſters?

A. Yes. *Jer.* 33.21. Then may alſo my Covenant be broken with *David* my ſervant, that he ſhould not have a Son to raigne upon his throne; and with the Levites, *the Prieſts, my Miniſters.* Joel. 1.9. The meat offering, and the drink offering is cut off from the houſe of the Lord; *the Prieſts, the Lord's Miniſters*, mourne.

Q. *Did our Lord Jeſus, the high Prieſt of our profeſſion, the great or chief Shepherd, and Biſhop of our ſoules, did he* ordaine *any men, and ſend them forth to* preach?

A. Yes. *Mar.* 3.14. And he ordained twelve, that they ſhould be with him, and that he might ſend them forth to *preach.*

Q. *Did*

Q. Did he call theſe 12 *Preachers* Apoſtles?

A. Yea. *Luk.* 6. 13. And when it was day he called unto him his Diſciples, and of them he choſe twelve, whom alſo he named *Apoſtles.* Math. 10. 2. And now the names of the twelve *Apoſtles* are theſe, the firſt *Simon,* who is called *Peter,* &c.

Q. Did Chriſt never ſend any to preach but the twelve Apoſtles, did not he alſo ſend 70 diſciples?

A. Yes. *Luk.* 10. 1, 9, 16. After theſe things the Lord appointed other 70 alſo, and ſent them two and two before his face into every city and place, whither he himſelfe would come. And heal the ſick that are therein, and ſay unto them, the Kingdome of God is come nigh unto you. He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me.

Q. But were not theſe all the followers of Chriſt, had he any that believed on him beſides th: 12. *& the* 70?

A. Yea.

A. Yea. 1 *Cor.* 15. 6. After that he was ſeen of above 500 brethr'en at once.

Q. *Did the Apoſtles give power to others to* ordaine Elders ?

A. Yes. *Tit.* 1. 15. For this cauſe left I thee in *Crete*, that thou ſhouldeſt ſet in order the things that are wanting, and *ordaine Elders* in every City, as I had appointed thee. 2 *Tim.* 2. 2. And the things that thou haſt heard of me among m anywitneſſes, the ſame commit thou to faithfull men, who ſhall be able to teach others alſo.

Q. *Are* Preachers *of the Goſpell to be called and accounted* Miniſters of Chriſt, *or of the State ?*

A. 2 *Cor.* 11. 23. Are they *Miniſters of Chriſt ?* I ſpeake as a fool, I am more. 1 *Cor.* 4. 1. Let a man ſo account of *us*, *as of the Miniſters of Chriſt*, and Stewards of the myſteries of God. *Col.* 4. 17.

Q. *But ought not Miniſters to be of ſome* other calling *beſide*, *muſt not they neceſſarily* worke at ſome trade *on the week dayes*, *and preach on the Lord's day ?*

A. No. 1 *Cor.* 9. 6. Or I only and *Barnabas*,

nabas, have not we power to forbear working? *Matth.* 4.20. And they ſtraight way left their nets, and ſo followed him. So *verſ.* 22. And they immediatly left the ſhip and their father, and followed him.

Q. *If Miniſters doe not work &c. How ſhall they live or be* maintained?

A. 1 *Cor.* 9.13,14. Do ye not know, that they which miniſter about holy things live of the things of the Temple, and they which wait at the Altar, are partakers with the Altar? even ſo hath the Lord ordained, that they which preach the Goſpell ſhould *live* of the Goſpel. 1 *Tim.* 5. 17, 18. Let the Elders that rule well be counted worthy of *double* honour, eſpecially they who labour in the word and Doctrine: For the Scripture ſaith, Thou ſhalt not muzzle the Oxe that treadeth out the corne: and the Labourer is *worthy* of his reward.

Q. *What, may miniſters take wages or* hire *for their preaching?*

A. Mat. Yes. 10.9,10. Provide neither gold, nor ſilver, nor braſſe in your purſes,

ſes, nor skrip for your journey, neither two coates, neither ſhooes, nor yet ſtaves (for the workman is *worthy* of his meat) 2 *Cor.* 11.8. I robbed other Churches, taking *wages* of them to doe you ſervice. 2 *King.* 8. 9. So *Hazael* went to meet him, and took a preſent with him, even of every good thing of *Damaſcus*, fourty Camels burden, & came & ſtood before him, &c. 1 *Cor.* 9.7. Who goeth a warfare any time at his *own charges?* who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Q. *Did our Lord Jeſus Chriſt ever receive any thing while he went up and down preaching?*

A. Yes. *Luk.* 8.3. And *Joanna* the wife of *Chuza* Herod's Steward, and many others, which *miniſtred* unto him of their ſubſtance.

Q. *Did the Church of old* ordaine *officers with Faſting, Prayer, and Impoſition of hands?*

A. Yes. *Act.* 6.3,5,6. Wherefore brethren look ye out among you ſeven men of

of honeſt report, full of the holy Ghoſt and wiſedome, whom we may appoint over this buſineſſe. And the ſaying pleaſed the whole multitude; and they choſe *Stephen*, a man full of faith, and of the holy Ghoſt, and *Philip*, &c. whom they ſet before the Apoſtles, and when they had prayed, they *laid their hands* on them. 1 *Tim.* 4. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the *laying on of the hands* of the Presbytery. So *chap.* 5. 22. *Lay hands* ſuddenly on no man, neither be partaker of other mens ſinnes. 2 *Tim.* 1. 6. Wherefore I put thee in remembrance, that thou ſtir up the gift of God which is in thee by the *putting on* of my hands.

Q. *Did the Apoſtle* Paul *labour in his calling alwaies, and in all places preach* gratis; *or did he take* hire *or wages of ſome Churches, although he preached* freely *among the* Corinthians?

A. 2 *Cor.* 11. 8. I robbed other Churches, *taking wages* of them to doe you ſervice.

Q. Was that commandement of Chriſt to the Apoſtles, Mat.10.9,10. *only* temporary, *or* perpetuall? *was it only for the firſt expedition, and afterwards reverſed by the ſame power that made it?*

A. Yea. *Lu.* 22.35,36. And he ſaid unto them, when I ſent you without purſe, & skrip, & ſhooes, lacked ye any thing? And they ſaid, Nothing. Then ſaid he unto them, But now he that hath a purſe let him take it, and likewiſe his ſcrip; and he that hath no ſword let him ſell his garment, and buy one.

Q. How did godly ones of old *carry themſelves to the* Prophets *of the Lord?*

A. 1 *King.* 18. 3, 4. Now *Obadiah* feared the Lord greatly: For it was ſo when *Jezebel* cut off the Prophets of the Lord, that *Obadiah* took an 100 Prophets, and hid them by fifty in a cave, and fed them with bread and water.

Q. How did Idolaters *carry themſelves to their* Prieſts?

A. 1 *King.* 18. 19. Now therefore ſend, and gather to me all Iſrael unto Mount *Carmel*, and the Prophets of *Baal* 450, and the Prophets of the groves

400, which eate at *Jezebels* table.

Q. *Did God provide for thoſe that fed any of his Prophets?*

A. Yes. 1 *King.* 17. 15,16. And ſhe went and did according to the ſaying of *Elijah*; and ſhe, and he, and her houſe did eat many dayes, and the barrel of meale waſted not, neither did the cruſe of oyle faile, according to the word of the Lord, which he ſpake by *Elijah.*

Q. *Was it the cuſtome of the Nations in extremity to ſell the Prieſt's portion?*

A No. *Gen.* 47. 22. Only the land of the Prieſts bought he not: for the Prieſts had a portion aſſigned them of *Pharaoh*, and did eat their portion which *Pharaoh* gave them, wherefore they *ſold* not their lands.

Q. *How did the* Saints of the new Teſtamēt *entertaine the Preachers of the Goſple?*

A. *Gal.* 4. 14, 15. And my temptation which was in my fleſh ye deſpiſed not, nor rejected, but received me *as an Angel of God, even as Chriſt Jeſus.* I beare you record, that if it had been poſſible, ye would have plucked out your own eyes, & have given them unto me.

Q. *Were* tithes *ever given or received any other way, then by vertue of the* Levitical law?

A. Yes. *He.* 7. 1, 2, 9. For this *Melcheiſedeck*, King of *Salem*, Prieſt of the moſt high God, who met *Abraham*, returning from the ſlaughter of the Kings, and bleſſed him, to whom alſo *Abraham* gave a tenth part of all. And as I may ſo ſay, *Levi* alſo, who receiveth tithes, payd tithes in *Abraham.*

Q. *May a Son or Daughter of* Abraham *without ſinne* pay tithes, *or ſhall not a man ſubject his neck to the yoke of* legal ceremonies, *in caſe he pay tithes?*

A. Heb. 7. 1, 2. For this *Melchiſedeck* &c. *Gal.* 6. 6. Let him that is taught in the word, *communicate* unto him that teacheth in all good things.

Q. *Were tithes firſt paid to the Prieſthood of Aaron, or to him, of whoſe order Chriſt was a Prieſt?*

A. Heb. 7. 1, 2. For this *Melchiſedeck*, King of *Salem*, Prieſt of the moſt high God, who met *Abraham*, returning from the ſlaughter of the Kings, and bleſſed

bleſſed him: to whom alſo *Abraham* gave a tenth part of all. *Heb.* 5.5,6.

Q. *Suppoſe a man think himſelfe not bound by the law of God or man, may a man* lawfully *pay that, from which he is free by right, provided that he be not bound by oath to the contrary?*

A. Mat. 17.25,26,27. What thinkeſt thou *Simon*, of whom doe the Kings of the earth take cuſtome or tribute? of their own children or of ſtrangers? *Peter* ſaith unto him, Of ſtrangers: Jeſus ſaith unto him, thē are the children free: notwithſtanding, leſt we ſhould offend them, go thou to the Sea &c. That give for thee and me.

Q. *May a Miniſter lawfully have a* ſet manitenance?

A. 1 *Timothy.* 5. 17, 18. compared with *Math.* 20.1,2. *Luk.* 10.7. Let the Elders that rule well be counted *worthy* of double honour, eſpecially they who labour in the word and Doctrine. For the Scripture ſayth, thou ſhalt not muzzle the Oxe that treadeth out the corne: and the Labourer is *worthy* of his reward.

For the Kingdome of Heaven is like unto a man that is an houſholder, which went out early in the morning to *hire* labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he ſent them into his vineyard.

Q. *Is it lawfull to preach in a* Pulpit?

A. *Neh.* 8. 4. And *Ezra* the Scribe ſtood upon a *Pulpit* of wood, which they had made for the purpoſe &c.

Q. *Is it lawfull to* read *in the book of the Lord, although no expoſition immediatly follow?*

A. *Jer.* 36. 6. Therefore goe thou, and *read* in the roll, which thou haſt written from my mouth, the words of the Lord in the eares of the people in the Lord's houſe upon the faſting day: and alſo thou ſhalt *read* them in the eares of all Judah, that come out of their cities.

Q. *Is it lawfull to read and* expound *in the Congregation, or make them to underſtand what is read?*

A. *Neh.* 8. 8. So they read in the book, in the law of God diſtinctly, and

gave

gave the ſence, and cauſed them to underſtand the reading. *Act.* 28. 23.—to whom he expounded, and teſtified the Kingdome of God, perſwading them concerning Jeſus, both out of the law of *Moſes*, and out of the Prophets. *Mark.* 4.34. *Luk.* 24.27, *Act.* 8.30.31,35.

Q. *Is there any warrant to* pray *before reading and expounding?*

A. *Neh.* 8.6. And *Ezra* bleſſed the Lord the great God: and all the people anſwered Amen, Amen, with lifting up their hands; and they bowed their heads, and worſhipped the Lord with their faces to the ground.

Q. *What warrant is there for the people to ſay* Amen *at the end of the Miniſters prayer?*

A. Ne. 8.6. And all the people anſwered *Amen, Amen*, with lifting up their hands. *Pſal.* 106.48. Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting: and let all the people ſay Amen.

Q. *May we pray the* Lord's prayer?

A. Luk. 11.1,2. And it came to paſſe that as he was praying in a certaine place

place, when he ceaſed, one of his diſciples ſaid unto him, Lord teach us to pray, as *John* alſo taught his diſciples. And he ſaid unto them, when ye pray ſay, Our Father &c.

Q. *May we pray* other *prayers?*

A. Act. 4.24. And when they heard that, they lift up their voice to God with one accord, and ſaid, Lord thou art God, which haſt made heaven and earth, and the Sea, and all that in them is &c.

Q. *Is there any thing to be ſaid for the lawfulneſſe of* writing of Sermons *after the miniſter?*

A. Jer. 36.4. And Baruch *wrote from the mouth* of *Jeremiah* all the words of the Lord, which he had ſpoken unto him, upon a roll of a book.

Q. *May we preach upon a text?*

A. Luk. 4.20,21. And he cloſed the book, and he gave it againe to the Miniſter, and ſate down, and the eyes of all them that were in the Synagogue were faſtened on him. And he began to ſay unto them, This day is this Scripture fulfilled in your eares.

Q. *May*

Q. *May Miniſters make uſe of* books *and give themſelves to reading?*

A. 2 *Tim.*4.13. *The cloak* when thou comeſt bring with thee, and the *books*, but eſpecially the parchments.

Q. *Is it lawfull for a Miniſter to make uſe of humane* learning?

A. *Tit.* 1.12. One of themſelves, even a *Prophet* of their own, ſaid, the *Cretians* are alway lyars, evill beaſts, ſlow-bellyes. 1 *Cor.*15.33. Be not deceived: evill communications corrupt good manners. *Act.*17.28. For in him we live, and move, and have our being, as certaine alſo of your own *Poets* have ſaid, For we are alſo his off-ſpring.

Q. *Had any of the Prophets or Apoſtles any humane learning?*

A. *Act.*7.22. And *Moſes* was learned in all the wiſdome of the *Egyptians*, and was mighty in words and in deeds. *Act.*22.3. I am verily a man, which am a *Jew*, borne in *Tarſus*, a city in *Cilicia*, yet brought up in this city at the feet of *Gamaliel*, and taught according to the perfect manner of the law of the Fathers &c.

Q. *May*

Q. *May a Miniſter* marry, *and take care of wife and children?*

A. 1 *Tim.* 3. 4. One that ruleth well his own houſe, having his *children* in ſubjection with all gravity.

Q. *May a Miniſter keep a Servant?*

A. 2 *King.* 5. 20. But *Gehazi*, the ſervant of *Eliſha*, the man of God, ſaid, my Maſter hath ſpared *Naaman* this Syrian &c.

Q. *Is it lawfull for a Miniſter to ſuffer himſelfe to be called* Sr, *or* Mr *?*

A. 1 *King.* 18. 7.--That my Lord *Elijah*--*Act.* 16. 30. *Sirs* what muſt I doe to be ſaved *?* 1 *Sam*, 1. 26. And ſhe ſaid, oh my Lord! as thy ſoul liveth *my Lord*, I am the woman that ſtood by thee here, praying unto the Lord.

Q. *What ſay you unto* Mat. 23. 10. *Neither be ye called* Maſters, &c *?*

A. i. e. Doe not ye ambitiouſly affect great titles of Fathers and Maſters, or Governours, or Guides, as the Phariſees doe; but account God your Father in heaven, and me your maſter on earth,

earth, and be ye content with the title of my diſciples.

Q. *Doth the holy Scripture ever give any* titles of reſpect *unto the diſciples or Miniſters afterwards?*

A. Yes. *Act.* 20. 28. Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you *overſeers*, to feed the Church of God, which he hath purchaſed with his own blood. 1 *Tim.* 5. 17. Let the *Elders* that rule well be counted worthy of double honour, eſpecially they who labour in the word and Doctrine. *Eph.* 4. 11. And he gave ſome *Apoſtles*, and ſome Prophets, and ſome Evangeliſts, and ſome *Paſtours* and *Teachers*. Heb. 13. 17. Obey them that have the *rule* over you, and ſubmit yourſelves, for they watch for your ſouls, &c.

Q. *Is the title or office of a* Preacher *diſhonourable for any?*

A. No. *Eccleſ.* 1. 12. I the *Preacher* was King over Iſrael in *Jeruſalem*. Rom. 15. 8. Now I ſay, that Jeſus Chriſt was a *Miniſter* of the circumciſion for the truth

truth of God, to confirme the promiſes made unto the Fathers.

Q. *Was it a diſparagement among the Jewes to match with a* Prieſt?

A. 2 *Chr.* 22. 11. So *Jehoſhabeath*, the Daughter of King *Jehoram*, the wife of *Jehoida* the Prieſt, for ſhe was the Siſter of *Ahaziah*, hid him.

Q. *May* Preachers *lawfully ſuffer themſelves to be taken up into the coaches of* Nobles? *did not* Elijah *gird himſelfe, and run by* Ahab's *chariot?*

A. *Act.* 8. 28, 31. And ſitting in his charet, &c. He deſired *Philip* that he would come up, and ſit with him. *verſ.* 38. And he commanded the charet to ſtand ſtill, and they went down both into the water.

Q. *Might the Prieſts of old have any* temporall eſtate in Lands *of their owne?*

A. *Act.* 4. 36, 37. And *Joſes*—a Levite, and of the country of *Cyprus*, having land ſold it, and brought the money, and laid it at the Apoſtles feet.

Q. *What may be done with* Scandalous Miniſters if they will not reforme?

A. *Mat.*

A. *Mat.* 5. 13. Ye are the ſalt of the earth, but if the ſalt have loſt his ſavour wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be *caſt out*, and to be *troden under foot* of men. 1 *Sam.* 2. 30, 35. Wherefore the Lord God of Iſrael ſayth, I ſaid indeed that thy houſe, and the houſe of thy Father, ſhould walke before me for ever: but now the Lord ſayth, be it far from me; for them that honour me, I will honour, and they that deſpiſe me, ſhall be *lightly eſteemed.* And I will raiſe me up a faithfull Prieſt, that ſhall doe according to that which is in my heart and my mind, and I will build him a ſure houſe, and he ſhall walke before mine anointed for ever. 1 King. 2. 27. So Solomon *thruſt out* Abiathar from being Prieſt unto the Lord, that he might fulfill the word of the Lord, which he ſpake concerning the houſe of *Eli* in Shiloh.

Q. *May we allow thoſe who are deprived a* fifth part *to live on?*

A. 2 *King.* 23. 9. Nevertheleſſe the Prieſts of the High places came not up

to

to the Altar of the Lord in Jerusalem: but they did eate of the unleavened bread among their brethren.

Q. *May Another lawfully be put into the place of such as are lawfully thrust out?*

A. 1 *Kin.* 2. 35. And the King put *Benaiah* the Son of *Jehojada* in his room over the host, and *Zadok* the Priest did the King put in the roome of *Abiathar.* Act. 1. 20, 25. For it is written in the book of *Psalmes*, Let his habitation be desolate, and let no man dwell therein, and his *Bishoprick let another take.* That he may take part of this ministry, and Apostleship, from which *Judas* by transgression fell.

Q. *Who did put in and put out under the old Testament?*

A. 1 *King.* 2. 35. And the *King* put *Zadok* the Priest in the roome of *Abiathar.*

Chap.

Chap. 23.

Of publick worſhip, Churches, and Ordinances.

Q. HAD *the Jewes* Synagogues *generally in their cities to worſhip God in, and was there reading the Law in them conſtantly on the Sabbath day?*

A. *Act.* 15. 21. For *Moſes* of old time hath in every city them that preach him, being read in the *Synagogues* every Sabbath day. *Acts* 13. 14,15.

Q. *Was it the practiſe of Chriſt, and his Diſciples and followers, the primitive Chriſtians, to worſhip God on the Sabbath daies at their owne home, or in private houſes, or in the* Synagogues?

A. *Luk.* 4. 16. And he came to *Nazareth*, and as his cuſtome was, he went into the *Synagogue* on the Sabbath day, and ſtood up for to read. So Chap. 6. 6. And it came to paſſe alſo on another Sabbath, that he entred into the *Synagogue*, and taught. *Joh.* 18.20. Jeſus anſwered

ſwered, I ſpake openly to the world, I ever taught in the *Synagogue*, and in the *Temple*, whither the Jewes alwaies reſort, and in ſecret have I ſaid nothing. *Act.* 9. 20. And ſtraightway he preached Chriſt in the *Synagogue*, that he is the Son of God. *Act.* 13. 5. And when they were at *Salamis*, they preached the word of God in the *Synagogues* of the Jewes.

Q. *Did the Apoſtles* rob *the Temples or Idols of the Heathens of their riches?*

A. No: *Act.* 19. 37. For ye have brought hither theſe men, which are neither *robbers of Churches*, nor yet blaſphemers of your Goddeſſe.

Q. *Was it held lawfull in the Apoſtle's dayes to* alienate *that part of a man's eſtate, which he had once vowed or* dedicated *unto God?*

Anſ. No. *Act.* 5. 3. But *Peter* ſayd; *Ananias*, why hath Satan filled thine heart to lie to the Holy Ghoſt, and to keep back part of the price of the land?

Q. *May we meet and preach in places commonly called* Churches?

A.

A. Yes: *Mar.* 1.21. And they went into *Capernaum*, and ſtraightway on the Sabbath day he entered into the *Synagogue*, and taught. *Luk.* 4.15,16. And he taught in their *Synagogue*, being glorified of all. And he came to *Nazareth*,— and as his cuſtome was, he went into the *Synagogue* on the Sabbath day, and ſtood up for to read. *Joh.* 18.20. I ever taught in the *Synagogue*, and in the *Temple*, whither the Jewes alwaies reſort, and in ſecret have I ſaid nothing. *Act.* 13.14,15. They came to *Antioch* in *Piſidia*, and went into the *Synagogue* on the Sabbath day, and ſate down: and after the reading of the Law and the Prophets, the Rulers of the Synagogue ſent unto them, ſaying, ye men and brethren, if ye have any *word of Exhortation* for the people, ſay on. *Act.* 18.4. And he reaſoned in the *Synagogue* every Sabbath, and perſwaded the Jewes and the Greeks. *Act.* 19.8,9. And he went into the *Synagogue*, and ſpake boldly for the ſpace of three moneths, diſputing and perſwading the things concerning the King-

dome of God. But when diverſe were hardened &c. he departed from them, and ſeparated the diſciples, diſputing daily in the Schoole of one *Tyrannus.*

Q. *Is it an evidence of right Zeale to* pull down Churches?

A. No: *Pſal.* 74. 8. They ſaid in their hearts, Let us deſtroy them together: they have *burnt up all the Synagogues* of God in the Land. *Luk.* 7. 5. For he loveth our nation, and he hath *built* us a Synagogue.

Q. *Have we any warrant for* reading *the Scriptures, as it is uſed to be called firſt and ſecond leſſon, before the miniſter begin his Sermon?*

A. *Act.* 13. 15. And after the *reading* of the Law & the Prophets, the Rulers of the Synagogue ſent unto thē, ſaying, ye men and brethren, if ye have any word of Exhortation for the people, ſay on &c.

Q. *Is the ſpirit given that we may live* without *or* above *Gods commandements and* ordinances?

A. *Ezek.* 11. 19, 20. And I will give them one heart, and I will put a new ſpirit within them, - that they may walke

in my ſtatutes, and keep mine *Ordinances*, and do them.

Q. *Are Goſpell* Ordinances *and diſpenſations a miniſtration of the* letter *or of the* Spirit?

A. 2 *Cor.* 3. 6. Who alſo hath made us able miniſters of the New Teſtament, not of the *letter*, but of the *ſpirit*.

Q. *Is this miniſtry of the* ſpirit *to cōtinue*?

Anſ. 2 *Cor.* 3. 7, 8, 11. But if the miniſtration of *death* written and graven in ſtones was glorious, —which glory was to be done away; how ſhall not the miniſtration of the *ſpirit* be rather glorious? For if that which is done away was glorious, much more that which *remaineth* is glorious.

Q. *What if a man have the ſpirit, be filled with the ſpirit, be a ſtrong Chriſtian, is he to* caſt off ordinances, *and offices in the Church?*

A. *Act.* 6. 5. And the ſaying pleaſed the whole multitude, & they choſe Stephen, a man *full of faith*, and of the H. Ghoſt. *Act.* 10. 44, 47, 48. While Peter yet ſpake theſe words the Holy Ghoſt fell

on all them which heard the word. Then answered *Peter*, can any man forbid water that these should not be *baptized*, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord.

Q. *What Answer shall we give to those Scriptures, Heb.* 8.10, 11. 1 *Joh.*2. 27. 2 *Pet.*1.1,9?

A. To that place in the Hebrewes, I say, 1 That it must not be interpreted to forbid the use of all ordinances, and teaching by men; for the Apostles themselves did notwithstanding this promise go on teaching, and ordaining teachers in the Churches. 2 That if this text of Scripture should be taken, as it seems to sound in the expresse words and letter of it, it will make void and needlesse not only *publick* teaching, and by ministers or Church-officers, but also *private* instruction, and by private friends, neighbours, brethren, not ministers. 3ly, I say, that the sense and meaning may be, that they shall have not only the *outward* teaching of men, but the *inward* teaching

teaching of the ſpirit; and this teaching of God by his ſpirit they ſhall have in ſuch a manner and meaſure, that the other outward ſhall be nothing or needleſſe in compariſon: or 4^thly, They ſhall in Goſpell times from the leaſt to the greateſt know God the Lord to be the Lord, and they ſhall not teach them, as if they were to teach a heatheniſh unknowing people: but the miniſters ſhall then teach a more knowing people; as tis ſaid, the Earth ſhall be filled with the knowledge of God, as the waters cover the ſea, (i. e.) there ſhall be abundance of knowledge beyond what there is now generally.

To that in 1 Epiſtle of John, the meaning is either this, You are ſufficiently already inſtructed in this, that Jeſus is the Chriſt, you need not a farther proof in that matter; the ſeducers, Anti-Chriſts, or falſe Chriſts, ſhall not be able to draw you away from this great truth. Or elſe, ye that are the children of God, have the gifts and graces of Gods ſpirit in ſuch a meaſure, that ye ſhall not

be carried away from the Christian Religion, or the truth as tis in Jesus, but this Spirit shall teach you in all necessary & saving truths. And that notwithstanding this place, this Apostle writes this Epistle to informe them,& to edify thē.

To that in 2 *Ep.* of *Peter*, the sense and scope of the words may be this, that you may find the knowledge of God, and of his Christ,if you will read, and consider, and compare the propheſies of the old Testament: for those Scriptures testify of him. The meaning is not, that when you have got the knowledge of Christ, you need not further to take heed to the Scriptures: when the godly *Ps.* 123. 2. professe to look or waite on God untill he have mercy on them, doe you think that they meant to look or waite on him just so long, and no longer?

Q. *May ministers presse Saints,who* live *and* dwell *in God, and who are* taught *of God,to hearken to a word or* commandement *without them?*

A. Yes. 1 *Thes.*4. 9. But as touching brotherly love, ye need not that I write unto you;for ye your selves are *taught* of

of God to love one another: compared with the 2d. For ye know what *commandements* we gave you by the Lord Jesus. *Eph.*6. 1, 2. Children obey your parents in the Lord: for this is right. Honour thy father & mother (which is the first commandement with promise) compared with *ch.* 1. 1. Paul an Apostle of Jesus Christ by the will of God, to the *Saints* which are at *Ephesus*, and to the faithfull in Christ Jesus. *Jam.*2.8, 11. If ye fulfill the royall Law according to the Scripture, Thou shalt love thy Neighbour as thy selfe, ye do well. For he that said, do not commit Adultery, said also, do not kill. Now if thou commit no Adultery, yet if thou kill, thou art become a transgressor of the Law.

Q. *May a believer that is* in God *come himselfe to any Church, do we read of a church* in God *and the Lord Christ?*

A. 2 *Thes.*1.1. Paul, and Sylvanus, and Timotheus, unto the Church of the Thessalonians *in God* our Father, and the Lord Jesus Christ.

Q. *Is there a* Catholick, *or Universall*

ſall Church, *and may a man be ſaid to be a teacher, or ruler in that?*

A. 1 *Cor.* 12. 28. And God hath ſet ſome in the *Church*, firſt Apoſtles, ſecondarily Prophets, thirdly teachers, &c.

Q. *Had God a* Church, ordinances, *and* miniſters *in the daies of Antichriſt?*

A. *Rev.* 13. 11. And I beheld another beaſt coming up out of the earth, and he had two hornes like a lamb, and he ſpake as a dragon &c. compared with ch. 14. 1, 3. And I looked, and loe a lamb ſtood on the mount Sion, and with him an hundred forty and foure thouſand, having his fathers name written in their foreheads: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the Elders, and no man could learne that ſong, but the hundred forty and foure thouſand, which were redeemed from the earth.

Q. *When the glorious times of the Church, ſpoken of by* Iſaiah ch. laſt. *come, will there be uſe of* Miniſters *and* Ordinances?

Anſ.

A. *Iſa.* 66. 21, 23. And I will alſo take of them for *Prieſts*, and for *Levites*, ſaith the Lord. And it ſhall come to paſſe, that from one new moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.

Q. *If a Miniſter, intending to be ſhort in a point, ſay,* to conclude this in a word, *and after doth uſe more words then one, or one or more ſentences, doth he lye?*

A. *Galat.* 5. 14. For all the law is fulfilled in *one word*, even in this, Thou ſhalt love thy neighbour as thy ſelfe.

Q. *May Miniſters be bred up in* Colledges *under Tutors, in order to the Miniſtry; or are* Colledges *to be Nurſeries only for the Common-wealth and Schools, and not for the Church?*

A. 1 *Sam.* 19. 19, 20. And it was told Saul, ſaying, David is at *Naioth* in *Ramah*. And Saul ſent meſſengers to take David, and when they ſaw the *company of the Prophets* propheſying, and Samuel ſtanding as appointed over them. 1 *Sam.* 10. 10. And when they came thither

ther to the hill, behold a *company of Prophets* met him, & the Spirit of God came upon him, & he propheſied among thē.

Q. *Had the Apoſtle Paul Hebrew and Greek, and did he ever make any uſe of it?*

A. *Acts* 22.2. And when they heard that he ſpake in the *Hebrew* tongue to them, they kept the more ſilence. And *Acts* 21.37. And as Paul was to be led into the Caſtle, he ſaid unto the chiefe Captaine, may I ſpeak unto thee? who ſaid, canſt thou ſpeak *Greek?*

Q. *May we heare Miniſters, if they be, as they are charged,* proud *and* covetous?

A. *Math.* 23.1,2,3. Then ſpake Jeſus to the multitude, and to his diſciples, ſaying, The *Scribes* and the *Phariſees* ſit in Moſes ſeat: all therefore whatſoever they bid you obſerve, that obſerve and do; but do not ye after their works: for they ſay and do not.

Q. *If Miniſters have the* ſpirit of God, *doth it follow therefore that they muſt know all things* perfectly?

A. 1 *Cor.*13.9. For we *know in part,* and

and we propheſie in part.

Q. *Were the Prophets and Apoſtles, who had the ſpirit in an* extraordinary *mãner, beyond what miniſters in theſe dayes pretend unto, in every of their apprehenſions and actions ſo guided, that they were* infallible, *and unblameable?*

A. 1 *Sam.* 16. 6, 7. *And* it came to paſſe when they were come, that he looked on *Eliab*, and ſaid, ſurely the Lords anointed is before him. But the Lord ſaid unto Samuel, Look not on his countenance, or on the height of his ſtature, becauſe I have refuſed him: for the Lord ſeeth not as man ſeeth; for man looketh on the *outward appearance*, but the Lord looketh on the heart. *Gal.* 2. 11, 14. But when Peter was come to *Antioch*, I withſtood him to the face, becauſe he was to be *blam d*. But when I ſaw that they walked not *uprightly*, according to the truth of the Goſpell, I ſaid unto Peter before thẽ all, If thou being a Jew liveſt after the manner of the Gentiles, & not as do the Jewes, why compelleſt

pelleſt thou the Gentiles to live as do the Jewes?

Q. *How may we prove that thoſe* motions, *which are contrary to the Doctrine of Chriſt, are not from the holy ſpirit?*

A. *Joh.* 16. 13, 14. Howbeit, when the Spirit of truth is come, he will guide you into all truth; for he ſhall not ſpeak of himſelfe.– He ſhall glorify me, for he ſhall receive of mine, and ſhall ſhew it unto you. 1 *Cor.* 12.2,3.

Q. *How did Chriſt approve of* Churches *and* Miniſters, *their continuance, after he was gone to heaven?*

A. *Rev.* 1. 4, 5, 20. John to the 7 Churches in Aſia, grace be unto you, and peace from him which is, and which was, and which is to come. – And from Jeſus Chriſt, who is the faithfull witneſſe, and the firſt begotten of the dead, and the Prince of the Kings of the Earth: —The myſtery of the 7 Stars, which thou ſaweſt in my right hand, and the 7 golden Candleſticks. The 7 Stars are the *Angels* of the 7 Churches, and the 7 Candleſticks which thou ſaweſt,

are

are the 7 *Churches.*

Q. *How long are there to be* Churches, *and Miniſters, and* Ordinances?

A. *Math.* 28. laſt. And loe I am with you *alwaies*, even unto *the end of the world.* 1 Cor. 11. 22. –deſpiſe ye the Church of God?– ſhall I praiſe you in this, I praiſe you not, v. 26. for as often as ye eate this bread, and drink this cup, ye do ſhew the Lords death *till he come.*

Q. *May men* adminiſter ordinances, *viz. Baptiſme and the Lords ſupper, who have not extraordinary gifts of the holy Ghoſt?*

A. *Joh.* 10. 41. And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man were true.

Q. *Is the* gift of tongues *or* miracles *among the requiſite qualifications of a Biſhop or Miniſter?*

A. No. 1 *Tim.* 3. 2, 3, 4, 5, 6, 7. A Biſhop then muſt be blameleſſe, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not given to wine, no ſtriker,

ker, not gre-dy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his owne houſe, having his children in ſubjection with all gravity, not a novice, leſt &c. moreover he muſt have a good report of them which are without, leſt he fall into reproach, and the ſnare of the Devill. *Tit.* 1. 6,7,8,9. If any be blameleſſe, the huſband of one wife, having faithfull children, not accuſed of riot, or unruly: for a Biſhop muſt be blameleſſe, as the ſteward of God: not ſelfe-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre, but a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate, holding faſt the faithfull word, as he hath been taught, that he may be able by ſound Doctrine both to exhort, and convince the gainſayers.

Q. *May a man* receive the Sacraments, *who hath not the extraordinary gifts of the holy Ghoſt in abundance?*

Ans. Yes. *Act.* 8. 14 15. 16. 17. When the Apoſtles - heard that Samaria

ria had received the word of God, they ſent unto them Peter and John; who when they were come down prayed for them, that they might receive the Holy Ghoſt, for as yet he was fallen upon none of them: only they were babtized in the name of the Lord Jeſus. Then laid they their hands on them, and they received the H. Ghoſt. *Math.* 26. 26. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, &c. compared with *Act.* 2.4. And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance.

Q. *Is the word of God to be* read *in the Church?*

A. *Col.*4.16. And when this Epiſtle is *read* amongſt you, cauſe that it be read alſo in the Church of the Laodiceans, and that ye likewiſe *read* the Epiſtle from Laodicea.

Q. *Is the Sacrament of the* Lords ſupper *yet to be adminiſtred in the Church?*

A. 1 *Cor:* 11.20, 21, 33, 34. When

ye come together therefore into one place, this is not to eate the Lords ſupper; for in eating every one taketh before other his own ſupper: and one is hungry, another is drunken. Wherefore my brethren when ye come together to eate, tarry one for another. And if any man hunger, let him eate at home, that ye come not together unto condemnation.

Q. *May the Church meet for holy* conference?

A. 1 *Cor.* 14. 31, 34, 35. For ye may all propheſie one by one, that all may learn, and all may be comforted. Let your women keep ſilence in the Churches, – for it is a ſhame for women to ſpeak in the Church.

Q. *May the Church deny to have* communion *with brethren, if they are* ſcandalous *perſons?*

A. 1 *Cor.* 5. 11, 12. But now I have written unto you not to *keep company*, if any man that is called a brother be a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an extortioner,

oner, with ſuch a one, no, not to eate: –do not ye judge them that are within.

Q. May particular congregations, who ordinarily meet together for worſhip, be called Churches?

A. *Act.* 14.23. And when they had ordained them Elders in every *Church*, and had prayed with faſting, they commended them to the Lord. 1 *Cor.* 4.17. For this cauſe have I ſent unto you Timotheus –who ſhall bring you into remembrance of my waies, which be in Chriſt, as I teach every where, in every *Church.* ch.14.23. If therefore the whole *Church* be come together into one place, and all ſpeak with tongues &c.

Q. May the believers of one city or country, although they have many ſeverall Paſtors or teachers over them, be called a Church?

A. *Act.*20.17,28. And from Miletus he ſent to Epheſus, and called the Elders of the *Church.* Take heed therefore unto your ſelves, and to all the flock over which the H. Ghoſt hath made you overſeers, to feed the *Church*

of God, which he hath purchaſed with his owne bloud.

Q. *Do all the Churches, or believers in them, make up* one Church *of Chriſt?*

A. *Col.* 1.18. And he is the head of the body the *Church*, who is the beginning, the firſt borne from the dead.

Q. *May the Elders and brethren of ſeverall churches meet and conferre together about queſtions, or matters of difference, which may ariſe amongſt them, or any of them?*

A. *Act.* 15.1, 2, 6, 7. And certaine men which came down from Judea, taught the brethren, and ſaid, except ye be circumciſed after the manner of Moſes, ye cannot be ſaved. When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul, and Barnabas, and certaine others of them, ſhould go up to Jeruſalem unto the Apoſtles and Elders about this Queſtion. And the Apoſtles and Elders came together, for to conſider of this matter. And when there had been much diſputing, Peter roſe up, and

and ſaid unto them &c.

Q. *Are the multitude of believers to be* ſatisfied, *if it may be, in thoſe matters in queſtion?*

Anſ. *Act.* 15.30, 31. So when they were diſmiſſed, they came to Antioch, and when they had gathered the multitude together, they delivered the Epiſtle; which when they had read, they rejoyced for the conſolation.

Q. *May the multitude have a hand or voice in the* choice *of church officers?*

A. *Act.* 6.2,3,5. Then the twelve called the multitude of the Diſciples unto them, and ſaid, &c. wherefore brethren look ye out among you 7 men of honeſt report, full of the Holy Ghoſt and wiſdome, whom we may appoint over this buſineſſe. And the ſaying pleaſed the whole multitude; and they choſe *Stephen*, a man full of faith, and of the Holy Ghoſt &c.

CHAP. 24.

Of Singing of Psalmes.

Q. *ARE we to* sing *with the* voice, *or are we only to make melody in our* hearts *to the Lord?*

A. *Acts* 16. 25. And at midnight Paul and Silas prayed, and *sang* prayses unto God, and the prisoners *heard* them.

Q. *Is it lawfull to sing a psalme, which containes a history of others, and whose case was not every way as mine is at this present? or may Psalmes be sung as the Scriptures are read for* instruction *and comfort?*

A. *Colos.* 3. 16. Let the word of Christ dwell in you richly, in all wisdome, *teaching* and admonishing one another in *Psalms*, and hymns, and spirituall songs, singing with grace in your hearts to the Lord. 2 *Chron.* 29. 30. Moreover *Hezekiah* the King, and the Princes,

Princes, commanded the Levites to ſing praiſe unto the Lord with the words of David, and of Aſaph the ſeer: and they ſang praiſes with gladneſſe. *Pſal.* 22. Compare title and Pſalme. So *Pſal.* 51, 52, & 54. titles and Pſalmes compared. 2 *Chron.* 35. 25. And Jeremiah lamented for Joſiah, and all the ſinging men and the ſinging women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael, and behold they are written in the Lamentations.

Q. *Were* women *allowed to ſing?*

A. *Exod.* 15. 20, 21. And *Miriam* the Propheteſſe, the ſiſter of Aaron, took a timbrell in her hand, and all the *women* went out after her with timbrels & with dances. And *Miriam* anſwered them, ſing ye to the Lord, for he hath triumphed glorioufly &c. 2 *Chr.* 35. 25. And Jeremiah lamented for Joſiah, and all the ſinging men, and the ſinging women ſpake of Joſiah in their lamentations to this day.

Q. *May an* Unregenerate *man ſing a Pſalme?* A.

A. *Exod.* 15. 1. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the Sea.

Q. *May many joins to sing a Psalme together? and may a* Godly *man or woman* joine *with those who are not truly Godly in singing of a Psalme?*

A. *Exod.* 15. 1, 20, 21. Then sang Moses & the children of Israel this song unto the Lord. – And *Miriam* the Propheteſſe, the Sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels &c.

Q. *May we sing on a day of* Humiliation, *or in a time of sadnesse? Is it not said, Jam.* 5. 13. *If any be merry let him sing Psalmes?*

A. See the title to the 102. Psal. A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord. Besides, as we may pray when we are not afflicted, so we may sing, although we have no present extraor-

traordinary cauſe of mirth: but whereas others, ungodly men, when they are filled with wine and carnall mirth, burſt out into ſinging vaine, and oft times wild ſongs; Chriſtians when they are filled with the ſpirit, with joy unſpeakable and glorious, may expreſſe their joy ſeaſonably in Pſalmes & hymnes & ſpirituall ſongs, *Eph.* 5. 18, 19. Times of mirth are fit and *ſeaſonable* times for this duty, but not the *only* times. Paul and Silas ſang in *priſon*; and ſo our Saviour and his *Apoſtles* immediately after his laſt ſupper, not long before he was betrayed into the hands of ſinners: as times of affliction are ſpeciall times of prayer, but not the only times; Chriſt himſelfe being in an Agony prayed the more earneſtly: ſo times of mirth or rejoicing are *ſpeciall*, but not the *only* ſeaſons of ſinging of Pſalms.

Q. *Is* ſinging of Pſalms *to be allowed in the Church?*

A. 1 Cor. 14. 26. How is it then brethren, when ye come together, every one of you hath a *Pſalme*, hath a Doctrine,

ctrine, hath a tongue, hath a revelation, hath an Interpretation: let all things be done unto edifying. *Pſal.* 95. 1, 2. O come let us *ſing* unto the Lord, let us make a joyfull noiſe to the rock of our Salvation. Let us come before his preſence with thankſgiving, and make a joyfull noiſe unto him with *Pſalms.* *Mar.* 14. 26. And when they had *ſung* an *hymne*, they went out into the mount of Olives.

CHAP. 25.

Of Church Diſcipline.

Q. *Ought men firſt to be* admoniſhed *once, twice, or thrice, before they be caſt out of the Church, or that men are bound to ſeparate from their ſociety?*

A. *Math.* 18. 15, 16, 17. Moreover, if thy brother ſhall treſpaſſe againſt thee, go and *tell him* his fault between thee and him alone: —but if he will not heare thee, then take with thee one or two more:

more. —and if he ſhall neglect to hear them, *tell it* unto the Church: but if he neglect to heare the Church, let him be unto thee as an Heathē man, & a Publican. *Tit.* 3. 10. A man that is an Heretick, after the *firſt & ſecond admonition*, reject.

Q. *If a man, that hath given offence, profeſſe true repentance, may not he be* readmitted *to fellowſhip both in civil and ſacred things, at our own tables, and at the Lords table?*

A. 2 *Corinth.* 2.6,7,8. Sufficient to ſuch a man is this puniſhment, which was inflicted of many. So that contrariwiſe, ye ought rather to *forgive* him, and *conſider* him, leſt perhaps ſuch a one ſhould be ſwallowed up with over much ſorrow: wherefore I beſeech you, that you would *confirme* your love towards him. *Luk.* 17.3,4. If thy brother treſpaſſe againſt thee, rebuke him, and if he repent, *forgive* him. And if he treſpaſſe againſt thee 7 times in a day, and 7 times in a day turn againe to thee, ſaying, I repent, thou ſhalt *forgive* him.

Q.

Q. Hath the Church or her Officers power to admoniſh, *and* cenſure, *and ſtop the mouths of falſe teachers?*

A. Rev. 2. 20. Notwithſtanding, I have a few things againſt thee; becauſe thou *ſuffereſt* that woman *Jezebel*, which calleth her ſelfe a Propheteſſe, to teach, and to ſeduce my ſervants to commit fornication, and to eate things ſacrificed unto Idols. *Tit.* 1. 10, 11, 13. For there are many unruly, and vain talkers, and deceivers, ſpecially they of the Circumciſion, whoſe *mouthes* muſt be *ſtopped.* — wherefore *rebuke* them ſharply, that they may be ſound in the faith. *Tit.* 3. 10. A man that is an Heretick, after the firſt and ſecond *admonition*, reject.

Q. Was Excommunication, *or any thing like it, uſed in the Church of the Jewes?*

A. Joh. 9. 22. Theſe words ſpake his Parents, becauſe they feared the Jewes: for the Jewes had agreed al-

already, that if any man did confeſſe that he was Chriſt, he ſhould be *put out of the Synagogue.* And 12. 42. Nevertheleſſe, among the chiefe Rulers alſo many beleived on him: but becauſe of the Phariſees they did not confeſſe him, leſt they ſhould be *put out of the Synagogue.*

Q. Was Excommunication, *or caſting out of the Church, uſed in the Chriſtian Church in the Apoſtles dayes?*

A. 1 *Cor.* 5. 4,5,13. In the name of our Lord Jeſus Chriſt, when ye are gathered together – to deliver ſuch an one unto Satan, for the deſtruction of the fleſh: – Therefore *put away* from among your ſelves that wicked perſon. 3 *Joh.* 10. Wherefore if I come, *I* will remember his deeds which he doth: ··-neither doth he himſelfe receive the brethren, and forbiddeth them that would, and *caſteth them out* of the Church.

Q. If the Church neglect to do her duty, is it lawfull for a Chriſtian Ma-

Magiſtrate *to puniſh falſe teachers, by ſilencing, or ſuſpending them from their office, or ejecting them out of their places?*

A. Iſ. 49. 23. And Kings ſhall be thy nurſing fathers, & their Queens thy nurſing Mothers; they ſhall bow down to thee with their faces toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that waite for me. *Ro.* 13. 4. For he is the miniſter of God to thee for good: but if thou do that which is evill, be afraid, for he beareth not the ſword *in vain*: for he is the miniſter of God, a *revenger* to execute wrath upon him that doth evill. Compared with *Phil.* 3. 2. Beware of dogs, beware of evill workers, beware of the conciſion. & *Gal.* 5. 19, 20. Now the works of the fleſh are manifeſt, which are theſe, —wrath, ſtrife, ſeditions, hereſies.

CHAP.

CHAP. 26.

Of Civil Magiſtrates, and the Commonwealth.

Q. *IS the title of* King *lawfull for a ſupreame Magiſtrate, or Governour?*

A. Deut. 33. 5. And he was *King* in *Jeſurun*, when the heads of the people, and the Tribes of Iſrael were gathered together. *Math.* 1. 6. and Jeſſe begat David the King, and David the King begat Solomon. 1 *Pet.* 2. 13. Submit your ſelves to every ordinance of man, for the Lords ſake, whether it be to the *King* as ſupreme.

Q. May a lawfull Soveraigne call the land over which he is head and governour his *land?*

A. Judg. 11. 12. And *Jephthah* ſent meſſengers unto the King of the children of *Ammon*, ſaying, what haſt thou to do with me, that thou art come againſt me to fight in *my* land?

Q. Have Subjects a property *in their lands and goods?*

A. 1 *King.* 21. 1,2. Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the Palace of *Ahab* King of Samaria: *And* Ahab spake unto Naboth saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house, and I will give thee a better vineyard for it than it, or if it seem good to thee, I will give thee the worth of it in money. *Mat.* 22. 21. Render therefore unto Cæsar the things which are Cæsars, and unto God the things which are Gods.

Q. May the King take away the subjects lands, to bestow them on his owne children?

A. Ezek. 46. 18. Moreover the Prince shall not take of the peoples inheritance by oppression, to thrust them out of their possession, but he shall give his sons inheritance out of his own possession, that my people be not scattered every man from his possession.

Q. Ought Kings or other supreme ma-

gi-

giſtrates to ſet bounds to their deſires of greatneſſe, ſtate, and riches?

A. *Deut.* 17. 17. Neither ſhall he multiply wives to himſelfe, that his heart turne not away; neither ſhall he greatly multiply to himſelfe ſilver and gold.

Q. *Are Kings and ſupream Governours ſo high, that Miniſters may not* reprove *them?*

A. 2 *Chr.* 25. 16. And it came to paſſe as he talked with him, that the King ſaid unto him, Art thou made of the King's counſel, forbeare; why ſhouldeſt thou be ſmitten? then the Prophet forbare, and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſell.

Q. *May Miniſters admoniſh or reprove Kings by* letters *or writings?*

A. 2 *Chr.* 21. 12. And there came a *writing* to him from *Elijah* the Prophet ſaying, Thus ſaith the Lord God of *David* thy Father, Becauſe thou haſt not walked in the wayes of *Jehoſhaphat*

thy Father &c. *vers.* 14. Behold with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods.

Q. *Are Ministers more than others exempted from* subjection *to civill Governours?*

A. *Rom.* 13. 1. Let every soule be *subject* to the higher powers; For there is no power but of God: the powers that be are ordained of God.

Q. *Ought all, without exception, to* obey *and* submit *themselves to be guided by* Ministers *in the things of God, according to the word of the Lord?*

A. *Heb.* 13. 17. Obey them that have the rule over you, and *submit* your selves, for they watch for your soules, as they that must give account, that they may doe it with joy, and not with grief, for that is unprofitable for you.

Q. *To whom did Christ promise power to forgive sins, to his Apostles, or* civill *Rulers?*

A. *Joh.* 20. 22, 23. He breathed on them, and sayth unto them, Receive ye the

the Holy Ghost, whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Q. *Hath Christ promised his more especiall presence with the* Commonwealth *to the end of the world, or with the* Church?

A. *Mat.*28.19,20. Goe ye therefore and teach all nations, baptizing them in the name of the Father, & of the Son, & of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you, and lo I am with you even unto the end of the world.

Q. *May the supream Magistrate* taxe *the people at his pleasure?*

A. *Neh.* 5. 15. But the former governors that had been before me were *chargeable* unto the people, and had taken of them bread and wine, beside forty shekels of silver, yea even their servants bare rule over the people, but so did not I, because of the feare of God.

Q. *Is it possible for a wise Prince to overshoot himselfe in* oppressing *the people?*

A. 2 *Chr.* 10. 4. Thy Father made our *yoke grievous*, now therefore ease thou somewhat the grievous servitude of thy Father, and his *heavy yoke*, that he put upon us, and we will serve thee.

Q. *May good Governours suffer their servants, officers, or courtiers, how great friends or favourites soever, to* Lord *it over the people?*

A. *Neh.* 5. 15.—Even their *servants* bare rule over the people: but so did not I, because of the feare of God.

Q. *May not a good and wise King have some one of his servants or principall officers, who may be esteemed his* especiall *friend?*

A. 2 *Sam.* 15. 37. So Hushai David's *friend* came into the city, and *Absalom* came into Jerusalem. 1 *King.* 4. 5. And *Zabud* the sonne of *Nathan* was principall officer, and the King's *friend.*

Q. *Ought not godly magistrates to take care that their servants, and great and rich men, doe not* oppresse *or devoure the poor, and men of lower ranke?*

A. *Neh.*

A. *Neh.* 5.2,4,7,11. For there were that ſaid, we, our ſonnes, and our daughters are many: therefore we take up corne for them, that we may eate and live. There were alſo that ſaid, we have borrowed money for the Kings tribute, and that upon our Lands, and vineyards. Then I conſulted with my ſelfe, and I *rebuked* the Nobles and the Rulers, and ſaid unto them, you *exact* uſury every one of his brother. Reſtore I pray you to them, even this day, their lands, their vineyards, their oliveyards, and their houſes, &c.

Q. *May the civill Magiſtrate puniſh evill doers, or evil workers without exception?*

A. *Ro.* 13.3 4. For Rulers are not a *terror* to good works, but to the evill: wilt thou then not be *afraid* of the power? doe that which is good, and thou ſhalt have praiſe of the ſame. For he is the miniſter of God to thee for good. But if thou doe that which is evill, be *afraid*, for he beareth not the ſword in vaine: for he is the miniſter of God, a *revenger*

to *execute wrath* upon him that doth evill.

Q. *Are* heretiques, *or ſeducers to error* evill workers?

A. *Philip.* 3. 2. Beware of dogs, beware of *evill workers*, beware of the conciſion.

Q. *Is* hereſie *reckoned amongſt the workes of the fleſh?*

A. *Galath.* 5. 19. – 20. Now the works of the fleſh are manifeſt, which are theſe, Adultery – Seditions, *hereſies.*

Q. *What was God's law by* Moſes *concerning* Seducers *to Idolatry, and concerning* Blaſphemers?

A. *Deut.* 13. 1, 2, 5, 6, 8, 9. If there ariſe among you a Prophet, or a dreamer of dreames, and giveth thee a ſigne or a wonder: And the ſigne or the wonder come to paſſe, whereof he ſpake unto thee, ſaying, Let us goe after other God's (which thou haſt not known) and let us ſerve them. And the Prophet or dreamer of dreames ſhall be put to death; ſo ſhalt thou put the evill away

way from the midst of thee. If thy brother, the Son of thy mother, or thy Son, or thy daughter, or the wife of thy bosome, or thy friend, which is as thy own soul, entice thee secretly, saying, Let us goe and serve other Gods: Thou shalt not consent unto him nor hearken unto him: neither shall thine eye pitty him, neither shalt thou spare, neither shalt thou conceale him. But thou shalt surely *kill* him, thine hand shall be first upon him to put him to death, and afterwards the hand of all the People.

Q. *Had the Jewes after the Captivity* Urim *and* Thummim, *whereby to enquire of the Lord in all difficult matters, and to have infallible resolution? had they any other constant ordinary meanes to know and Judg of what was* blasphemy, *then we have in these dayes, namely, the holy Scriptures? had they* Urim *and* Thummim *to inquire by concerning blasphemy as perhaps at first they had,* Levit. 24. 12,13. &c.

A. *Ezrah.* 2.63. And the Tirshatha said unto them, that they should not

eate of the moſt holy things, till there ſtood up a Prieſt with *Urim* and with *Thummim*.

Q. *If it be once ill with the Church, will it be alway or likely long well with the Common-wealth?*

A. 2 *Chron.* 15. 3, 4, 5. Now for a long ſeaſon Iſrael hath been without the true God, and without a teaching Prieſt, and without Law: But when they in their trouble did turne unto the Lord God of Iſrael, and ſought him, he was found of them. And in thoſe times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countryes.

Q. *Doe people ſay well, that it was never well ſince there was ſo much preaching? or that the olden time, as they ſpeak, was better than theſe times?*

A. *Eccleſ.* 7. 10. Say not thou, what is the cauſe that the former dayes were better than theſe? for thou doeſt not enquire wiſely concerning this.

Q. *If it ſhould be granted that there was*

was more peace and plenty in times of Popery than ſince the Reformation, doth it therefore neceſſarily follow, that God was pleaſed with that Religion, or that that was the true way of worſhip?

A. *Jer.* 44. 17, 18, 20, 21. But we will certainly doe whatſoever thing goeth forth out of our mouth, to burne incenſe unto the Queen of heaven, and to poure out drink-offerings unto her, as we have done.--For then had we plenty of victuals, and were well, and ſaw no evill. But ſince we left off to burne incenſe to the Queen of heaven, and to poure out drink-offerings unto her, we have wanted all things, and have been conſumed by the ſword, and by the famine. The incenſe that ye burnt in the cities of Judah----did not the Lord remember them, and came it not into his mind? ſo that the Lord could noe longer beare, becauſe of the evill of your doings, and becauſe of the abominations which ye have committed: therefore is your land a deſolation, and an aſtoniſhment, and a curſe, without an inhabitant, as at this day.

Chap.

Chap. 27.

Concerning Souldiers.

Q. *IS the calling of a* Souldier *lawfull?*

A. *Luk.* 3. 14. And the *Souldiers* likewiſe demanded of him ſaying, and what ſhall we doe? And he ſaid unto them, doe violence to no man, neither accuſe any falſely; and be content with your wages.

Q. *Muſt Souldiers neceſſarily goe to war at their own charges?*

A. No. 1 *Cor.* 9. 7. Who goeth a warfare any time at his own charges?

Q. *May they* plunder *and carve for themſelves what they pleaſe?*

A. No. *Luk.* 3. 14. And he ſaid unto them, doe *violence* to no man, and be content with your wages.

Q. *When* Abraham *by God's bleſſing on his ſword delivered the oppreſſed, and them who were carried captive, namely, his Nephew* Lot, *and the King of Sodome, &c. their perſons and goods, did he ſeiſe*

all

all for himſelfe and Souldiers, as their own by right of conqueſt?

A. No. *Gen.*14.21,22,23,24. And the King of Sodome ſaid to *Abraham*, give me the perſons, and take the goods to thy ſelfe. And *Abram* ſaid to the King of Sodome, I have lift up my hand unto the Lord the moſt high God, the poſſeſſour of heaven and earth, that I will not take from thee a thread even to a ſhoo-latchet, & that I will not take any thing that is thine, leſt thou ſhouldeſt ſay, I have made *Abram* rich: ſave only that which the young men have eaten, and the portion of the men which went with me, *Aner*, *Eſhcol*, and *Mamre* let them take their portion.

Q. *How did the people of God, the Jewes, when they ſtood for their lives, and ſlew thouſands of their enemies in the dayes of King* Ahaſuerus, *did they take all they could get for themſelves?*

A. No *Eſth.*9.10,16. The ten ſons of *Haman*, the Son of *Hammedatha*, the Jewes enemy, ſlew they; but on the ſpoile laid they not their hand. But the

the other Jewes that were in the King's provinces gathered themſelves together, and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes 75000, but they layd not their hands on the prey. See alſo *verſ.* 15. but on the prey they laid not their hand.

Q. *Ought not thoſe whoſe lives and goods are ſaved to reward the inſtruments of their deliverance, who have jeoparded their lives for them in the high places of the field?*

A. Yes. *Gen.* 14. 21, 24. And the King of Sodom ſaid unto Abraham, Give me the perſons and take the goods to thy ſelfe. Save only that which the young men have eaten, and the portion of the men which went with me, *Aner*, *Eſhcol* and *Mamre*, let them take their portion.

Q. *May we put all to the ſword who ſhall be taken in war?*

A. 2 *King.* 6. 22. And he anſwered, thou ſhalt not ſmite them, wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow?

bow? ſet bread and water before them, that they may eat and drink.

Q. *What if the caſe be ſo that our brethren forſake the Lord, and become Idolaters, and fall out with us, and there happen to be war betwixt us, and we conquer, how then? how did the Lord's people demean themſelves in ſuch a caſe after a victory, or when they had their brethren in their power?*

A. 2 *Chron.*28.9,10,15. But a Prophet of the Lord was there, whoſe name was *Oded*, and he went out before the hoſt that came to Samaria, and ſaid unto them. Behold, becauſe the Lord God of your Fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage that reacheth up to heaven. And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men and bond-women unto you; but are there not with you, even with you, ſins againſt the Lord your God, &c. And the men which were expreſſed by name roſe up, and took the captives, and with the

the ſpoile clothed all that were naked among them, and arrayed them, and ſhod them, and gave them to eat and to drink, and annointed them, and carryed all the feeble of them upon Aſſes, and brought them to Jericho the city of Palm-trees to their Brethren.

Q. *What ſay we to the ſeventh of* Deut. 2. *and chap.* 20. 16. *in relation to the* Canaanites; *and to the* 13 *of* Deut. 15. *in reference to the Apoſtate Iſraelites?*

A. Theſe people were by God devoted to deſtruction: the former *expreſly*; and the other upon evident *proof* of their breaking Articles with God the Lord of Hoſts.

Q. *What means* Jer. 48.10: *concerning* Moab?

A. In caſe God have a worke to doe, ſuppoſe to deſtroy his implacable enemies, the Moabites, if God make known his mind by his Prophets, as to *Saul* concerning the Amalekites. 1 *Sam.* 15. 3. It muſt be done: if it be, God will reward the executioner, as he did *Jehu*; if it be not done, he will puniſh the negligent,

ligent, as he did *Saul*, and that other mentioned 1 *Kin.* 20. 25, 26.

Q. *May a private man, Souldier or other, kill an Idolater, a ſeducer to Idolatry, or a falſe Prophet, or other offender, without being tryed according to law, becauſe of* Deut. 13. 9. *and* Zech. 13. 3.

A. *Deut.* 17. 6, 7. At the mouth of 2 or 3 witneſſes ſhall he that is worthy of death be put to death; but at the mouth of one witneſſe he ſhall not be put to death; the hands of the witneſſes ſhall be firſt upon him to put him to death, and afterward the hands of all the people: ſo thou ſhalt put the evill away from among you *i. e.* They may be witneſſes againſt ſuch offenders, and be cauſers of their death in a legall way.

Q. *Did not* Phinehas *out of zeale kill* Zimri *and* Cosbi; *in the act of uncleaneſſe? and is he not commended and rewarded for ſo doing?*

A. Either *Phinehas* was an officer, or had commiſſion from *Moſes*, the chief Magiſtrate, as the Levites had formerly in another caſe: or he was moved and carried

carried to this execution by a ſpeciall motion and inſtinct of the ſpirit of God. *Exod.* 32.26,27. *Num.*25.4,5.

Q. *Did not* Elijah *ſlay the Prieſts of* Baal 1 *King.* 18.40?

A. *Elijah* was an extraordinary Prophet, wrought many miracles, and at that time God had anſwered him by fire from heaven to conſume his ſacrifice, and to confute the Idolatrous Prieſts of *Baal*, and this in the ſight of Iſrael gathered together by the command of King *Ahab*: and poſſibly the King too might be preſent at this time; becauſe in the next verſe, immediately after mention is made of *Elijah's* ſlaying the Prophets of *Baal*, it followes *verſ.*41. Get thee up, eat and drink, for there is a ſound of abundance of rain: and who knowes but the King might *tacitly* conſent, if not *expreſly* and openly, to this execution of Juſtice, and the people might be ayding thereunto; having profeſſedly acknowledged the Lord to be the God, in *v.* 39. and if the King, and people at leaſt, had not aſſented, and ſome of them aſſiſted,

ſted, how could one *Elijah* have ſlayn 400? Beſides, whether he, or they, they did but execute upon them the judgment written, *Deut.*13.5. and *chap.*18. 20. A like execution did *Jehu* by his Captaines and Guards upon the worſhippers of Baal, 2 *Kin.*10.25. And now I deſire all *Quakers* & *Antiminiſterialiſts*, who account the Miniſters of the Goſpel as Prieſts of *Baal*, would hold their hands from blood, untill all the people be gathered together, and before them it be tryed whether they or we be in the right. Beſides, *Elijah* the Prophet cal'd for fire from heaven to conſume two Captaines and their fiftyes, 2 *King.* 1. 10, 11, 12. Will any therefore conclude wildly, that we may call for fire from heaven to conſume all the Captaines and their companies, when they come to apprehend us? The Apoſtles were miſtaken in miſapplying this inſtance of *Elijah*, Luk.9.55. And therefore no ſo great marvel if light heads be ſoon on fire againſt us from their miſcarrying ſuch a ſparke of truth

as this, and therewith (if let alone) hazard to burne to Aſhes the preſent Churches and Miniſters, and think they doe God good ſervice.

Q. *Is it not ſaid* Rev. 16. 6. *For they have ſhed the blood of Saints and Prophets, and thou haſt given them blood to drink, for they are worthy*?

A. This was a Propheticall viſion of deſtruction to perſecutors; and poſſibly it might be in part fulfilled when Prieſts were adjudged to death, either in Popiſh countryes for ill-living, or elſe according to the Lawes made againſt them by the ſupreme powers amongſt Proteſtants. But what warrant is this for priva teperſons, & that againſt Law, to fall upon the perſons or eſtates of the true Miniſters of Chriſt? Oh that men would conſider that this Judgment is here denounced againſt men for ſhedding the blood of Prophets and of Saints! and obſerve, there is a diſtinction of Prophets and Saints, and that Prophets are put in the firſt place. Beſides, I ſay further, that the *precepts* of holy Scripture,

pture, not the *Prophecies*, are to be our guide, and if we follow this light it will guide our feet into the wayes of peace.

Q. *Was it required by the Law of* Moſes *that the Prieſts ſhould be* conſulted *withall, or made any uſe of, when they went forth to warre?*

A. *Numb.* 10. 8, 9. And the ſonnes of *Aaron* the Prieſt ſhall blow with the trumpets, &c. And if ye goe to warre in your land againſt the enemy that oppreſſeth you, then ye ſhall blow an alarum with the trumpets, and ye ſhall be remembred before the Lord your God, and ye ſhall be ſaved from your enemies.

Q. *May Miniſters goe along and* encourage *their brethren when they are going to fight the Lord's battels, to help the Lord againſt the mighty?*

A. Deut. 20. 2, 3, 4. And it ſhall be when ye are come nigh unto the Battell, that the Prieſt ſhall approach and ſpeak unto the people, and ſhall ſay unto them, Heare O Iſrael, you approach this day unto battell againſt your enemies, let

not your hearts faint, feare not, and doe not tremble, neither be ye terrified becauſe of them. For the Lord your God is he that goeth with you, to fight for you againſt your enemies to ſave you.

Q. *Was that a* Centurion, *or Captain of a* 100, *of whom the Jewes ſaid unto Chriſt, he hath loved our nation, and built us a Synagogue?*

A. Yes. *Luk.* 7. 2. And a certaine Centurions Servant, who was deare unto him, was ſick and ready to dye &c. he hath loved our nation, and built us a Synagogue.

Q. *Did there ever a* Colledge *or company of Prophets live quietly and* peaceably *by a* Garriſon *of Souldiers?*

A. Yes. 1 *Sam.* 10. 5. After that thou ſhalt come to the hill of God, where is the garriſon of the Philiſtines: and it ſhall come to paſſe, when thou art come thither to the city, that thou ſhalt meet a company of Prophets, coming down from the high place with a Pſaltery, and a Tabret, & a Pipe, and a Harp before them, and they ſhall propheſie.

Q. *What*

Q. *What will make Souldiers* fly *before their enemies in a day of battell?*

A. *Pſal.* 78.9,10,11. The children of *Ephraim* being armed, and carrying bowes, turned back in the day of battell: They kept not the Covenant of God, and refuſed to walke in his law, and forgate his works, and his wonders that he had ſhewed them.

Q. *What effect had* John Baptiſts *preaching upon the Souldiers?*

A. *Luk.* 3. 14. And the Souldiers likewiſe demanded of him, ſaying, And what ſhall we doe? And he ſaid unto them, Doe violence to no man, &c.

Q. *Ought Souldiers to* enquire *of Miniſters the way of Salvation?*

A. *Act.* 10.22,23. *Cornelius* the Centurion, a juſt man, and one that feareth God, and of good report among all the nation of the Jews, was warned frō God by an holy Angell to ſend for thee into his houſe, and to heare words of thee. Then called he them in, & lodged them, and on the morrow *Peter* went away with them.

Q. *Doe we ever read that the Souldiers* dedicated *ought of their ſpoiles to Religious uſes?*

A. 1 *Chr.* 26. 26, 27. Which *Shelomith* and his brethren, were over all the treaſures of the *dedicate* things, which *David* the King, and the chief Fathers, the Captaines over thouſands, and hundreds, and the Captaines of the hoſt had *dedicated.* Out of the ſpoiles won in battels did they *dedicate* to maintain the houſe of the Lord.

Chap. 28.

Of the Errours of Quakers.

Q. HOVV *came man at firſt to have a* right *to the earth, and the fruites thereof, and creatures therein?*

A. *Pſal.* 115. 16. The Heaven, even the Heavens are the Lord's, but the earth hath he given to the children of men.

Q. *Have particular nations or Families lawfully diſtinct lands and territories?*

ries? did they obtain it by order from the first borne, or by choice in order, beginning at the first borne, or by Lot? did God allow of such distinction?

A. *Act.* 17. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the *bounds* of their habitation. *Deut.* 32. 8. When the most high *divided* to the nations their inheritance, when he separated the sons of *Adam*, he set the bounds of the people according to the number of the children of Israel.

Q. *Hath a man a right to that which is gotten from a common enemy in a lawfull war?*

A. *Gen.* 48. 22. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the *Amorite* with my sword and with my bow. *Judg.* 11. 24. wilt not thou possesse that which *Chemosh* thy God giveth thee to possess? so whomsoever the Lord our God shall drive out before us, them will we possesse.

Q. *Did Christ ever because he was Lord of all, put any one man out of possession of any foot of ground?*

A. *Luk.*12.13,14. Mr, speak to my Brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge, or a divider over you? *Mar.* 12.17. And Jesus answering said unto them, Render to *Cæsar* the things that are *Cæsar's*——

Q. *Hath Christ given power to his Church or Saints to rule them that are without?*

A. 1 *Cor.* 5.12. For what have I to doe to judge them also that are without?——*vers.*13. but them that are without God judgeth ——

Q. *Must not all ministers and Christians sell what they have, and live upon a common stock? must not* Mine *and* Thine *cease in the Church and Common-wealth?*

A. *Act.*5.4. Whiles it remained was it not thine own, and after it was sold was it not in thine own power? 1 *Cor.* 16.1,2. Now concerning the collection for the Saints upon the first day of the week,

weeek, let every one of you lay by him in ſtore, as God hath proſpered him.

Q. *May a godly man, he that is an heir of heaven, purchaſe land upon earth?*

A. *Gen.* 23. 20. And the field, and the cave that is therein, were made ſure unto *Abraham* for a poſſeſſion of a burying place by the ſons of *Heth.*

Q. *May a Chriſtian buy or ſell with or for money?*

A. *Iames* 4.13,15. Goe to now ye that ſay, To day or to morrow we will goe into ſuch a city, and continue there a yeer, and buy, and ſell, and get gain. For that ye ought to ſay, If the Lord will, we ſhall live, and doe this or that. *Luk.* 22. 36. *John.* 4. 8. compared with *John.* 13.29.

Q. *May we ſay* S^r *or* L^d *to any man, and eſpecially to a Miniſter?*

A. *Gen.* 23.14,15. And *Ephron* anſwered *Abraham*, ſaying unto him, my L^d, hearkē unto me. *Joh.* 20.15. She ſuppoſing him to be the gardiner ſayth unto him, Sir, if thou have born him hence tell me &c. *Act.* 27,10. Sirs, I perceive that this voyage will be with hurt &c.

Acts. 16. 30 Sirs what must I do

Q. *May Saints give the title of* Sirs *to Idolaters.*

A. *Act.* 14. 15. *Sirs*, why doe ye theſe things? we alſo are men of like paſſions with you, and preach unto you, that ye ſhould turne from theſe vanities unto the living God. &c.

Q. *May we ſay* Honourable, *or write* Moſt excellent, *to any?*

A. 1 *Sam.*9.6. And he ſaid unto him, Behold, now there is in this city a man of God, and he is an *honourable* man, all that he ſayth cometh ſurely to paſſe. *Act.*1.3. It ſeemed good to me alſo &c. to write unto thee in order *moſt excellent* Theophilus.

Q. *May a Miniſter, or private Chriſtian, ſay or write to any man*, your ſervant in the Lord?

A. 2 *Cor.* 4.5. For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your *ſervants* for Jeſus ſake.

Q. *May we ſay* good morrow, good even, *or I wiſh you* good ſpeed?

A. *Ruth* 2. 4. And behold *Boaz* came

came from Bethlehem, and ſaid unto the Reapers, *the Lord be with you*; and they anſwered him, the Lord bleſſe thee. *Pſal.* 129. 8. Neither doe they which goe by ſay, The *bleſſing* of the Lord be upon you, we *bleſſe* you in the name of the Lord. 2 *Joh.* 10, 11. If there come any unto you, & bring not this Doctrin, receive him not into your houſe, neither bid him *God ſpeed:* For he that biddeth him God ſpeed is partaker of his evill deeds.

Q. *May we crave a bleſſing, or, as we call it,* give thanks *for our meat and drink?*

A. 1 *Tim.* 4. 4, 5. For every creature of God is Good, & nothing to be refuſed, if it be received with *thankſgiving*: For it is ſanctified by the word of God and prayer. *Joh.* 6. 11. And Jeſus took the loaves, and when he had *given thanks* he diſtributed to the Diſciples &c.

Q. *May a Chriſtian bear the office of a civill Magiſtrate?*

A. *Ro.* 13. 1, 2, 3, 4. Let every ſoul be ſubject unto the higher powers; for there is no power but of God: The powers that

that be are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation: For Rulers are not a terrour to good works, but to the evill, &c. For he is the minister of God to thee for good &c.

Q. *May Christians lawfully live under any King but Christ?*

A. *Rom.* 13.5,6,7. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake: for for this cause pay you tribute also, for they are God's ministers &c. Render therefore to all their dues, tribute to whom tribute is due, custome to wh om custome, fear to whom feare, honour to whom honour. 1 *Pet.* 2.13,14. Submit your selves to every ordinance of man for the Lord's sake, whether it be to the *King*, as supreame, or unto Governours, as unto them that are sent by him, for the punishment of evill doers, and for the praise of them that doe well.

Q. *Is it lawfull to pay* tribute *& custom?*

A. *Rom.*

A. *Rom.* 13.7. Render therefore to all their dues, *Tribute* to whom tribute is due, *Cuſtome* to whom cuſtome.

Q. *Is it lawfull to* ſalute, honour, *and* bow down *before men?*

A. *Gen.* 23.12. And Abraham *bowed down* himſelfe before the people of the land. *Mat.* 5.47. And if ye *ſalute* your brethren only, what doe you more than others? doe not even the Publicans ſo? *c.* 10.12. And when you come into an houſe *ſalute* it. 1 *Sam.* 10.4. And they will *ſalute* thee, and give thee &c.

Q. *What ſay you to* 2 King. 4. 29. *ſalute him not. And* Luk. 10. 4. *ſalute no man by the way?*

A. When the Prophet *Eliſha's* ſervant *Gehazi* was ſent upon life and death, as we ſay, it was no time then to ſtay or hinder his buſineſſe in giving or taking courteſyes; our Lord would not have his diſciples diſtracted or hindered in their worke with civilities: and beſides, the leſſe they courted the world with comity, and as we ſay, complementing, the more was God's power ſeen in making way

way yet for their entertainment; and yet civility was not altogether forbidden them, *verſ.* 5. Into whatſoever houſe ye enter, firſt ſay, *peace* be to this houſe.

Q. *May we write books, inſcribing the name of any particular perſon, eſpecially in the beginning?*

A. *Luk.* 1. 3. It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee in order, moſt Excellent *Theophilus.*

Q. *Are ſome perſons* honourable, *and more honourable than others?*

A. *Luk.* 14. 8. When thou art bidden of any Man to a wedding, ſit not down in the higheſt room, leſt a *more honourable* man than thou be bidden of him.

Q. *May we call thoſe* Noble, *or moſt Noble, of whoſe Religion or godlineſſe we have ſmall evidence?*

A. *Act.* 26. 25. I am not mad *moſt Noble* Feſtus.

Q. *May* Women *be ſtiled* Honourable?

A. *Act.* 17. 12. Therefore many of them

them believed, alſo of *honourable Women* which were Greeks, and of men not a few.

Q. *May a Chriſtian be a* ſervant *to any man, ſeeing he is the Lord's ſervant, yea the Lord's free-man?*

A. 1 *Cor.* 7.21. Art thou called being a *Servant?* care not for it: but if thou mayeſt be made free, uſe it rather: 1 Tim. 6. 1,2. Let as many *ſervants* as are under the yoke count their own Maſters worthy of all honour. And they that have believing Maſters, let them not deſpiſe them, becauſe they are brethren, &c.

Obj. 1 Cor. 7.23. *Ye are bought with a price, be not ye the* ſervants *of men.*

A. Chriſtians ſhould not when they are free, chuſe to ſerve Idolatrous Maſters, leſt that ſhould prove a ſnare unto them. Againe, I ſay Chriſtians muſt obey God rather than men; the ſervants of God may ſerve the perſons of men, but muſt not ſerve mens luſts contrary to the Law of God.

Q. *Muſt Mr and Servant ſit down to meat*

meat together? or may one ſit, and the other ſtand and ſerve?

A. *Luk.* 17. 7,8. Which of you having a Servant——will ſay to him, goe and ſit down to meat? and not rather, make ready wherewith I may ſup, and gird thy ſelfe, and *ſerve* me &c.

Q. *Doth not the ſcripture condemne* Reſpect *of perſons*, Deut. 16. 19. Jam. 2. 1,3,9. Prov. 24. 23. *and* 28. 21.

A. It is written alſo in the Scripture (and the Scripture cannot be broken) Render *honour* to whom honour is due, *Rom.* 13. 7. And againe, Thou ſhalt riſe up before the hoary head, and honour the face of the old man, I am the Lord, *Lev.* 19. 32. We muſt not ſo expound one place of Scripture as to make it claſh with another. The holy ſpirit of truth doth not croſſe and contradict himſelfe. We muſt neceſſarily therefore diſtinguiſh of Reſpect of Perſons, and ſhew what manner of honour or reſpect is ſinfull and condemned, and what is warrantable and allowed: we acknowledge that the Scripture forbids to reſpect perſons in

in judgment, whether rich or poor, *Lev.* 19. 15. The Judge muſt not pervert judgment for feare of the rich man, or out of pitty to the poor man, but muſt judge righteous judgment, every man's cauſe not according to the perſon that mannages it, and whom it concernes, but according to the merit of it.

Againe, Chriſtians muſt not as in the adminiſtration of juſtice, ſo neither of Ordinances, admit rich men becauſe they are rich, however unbelieving, unworthy, and altogether unqualified; and exclude or refuſe the poor, how rich ſoever in Faith, prepared, and fitted, merely becauſe they are poor. It ſeemes when *Iames* wrote his Epiſtle there were ſome in the Church, who were to be blamed, becauſe they did preferre and honour rich men; though unbelievers and oppreſſros, and in the mean time did contemne and deſpiſe poor believing Chriſtians for their poverty. Though we may honour men for thoſe outward excellencies which God hath beſtowed or put upon them,

yet we muſt never ſo honour the rich, as to ſlight and deſpiſe the poor, eſpecially the poor Believer.

Q. *May we take theſe words* Reſpect *and* Honour *the one for the other?*

A. *Lev.* 19.15. Ye ſhall doe no unrighteouſneſſe in judgment: thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: but in Righteouſneſſe ſhalt thou judge thy Neighbour. To conclude this matter, that it is abſolutely neceſſary to diſtinguiſh of *reſpect of perſons*, will appeare by comparing amongſt others theſe two places of Scripture, *Eph.* 6.9.--knowing that your M^r alſo is in heaven neither is there reſpect of perſons with him, with *Gen.*4. 4, 5.-- And the Lord had reſpect unto *Abel* and to his offering: But unto *Cain* and to his offering he had not reſpect. To reconcile thē theſe Scriptures, that ſeem thus to croſſe one another. I ſay God doth not regard men more for their beauty, place, eſtate, or ſuch outward things: nor will he for any ſuch by-reſpect goe a haires breadth from

from juſtice, and in this ſence there is no reſpect of perſons with God. And yet God doth righteouſly and holily accept the faces of his people, that feare, and ſerve, and call upon him, *Lev.26.9.* For I will have reſpect unto you, and make you fruitfull, and multiply you and eſtabliſh my Covenant with you.

Q. *May Chriſtians when they are aſked where they dwell, give any other anſwer than this, they* dwell in God *?*

A. Yes. *Joh.* 1. 38, 39. They ſaid unto him *Rabbi,* where dwelleſt thou *?* he ſayth to them, come and ſee. They came and ſaw where he dwelt and abode with him that day. *Act.* 28. 30. And *Paul* dwelt two whole yeers in his own hired houſe, and received all that came in unto him.

Q. *May a Chriſtian without ſin call perſons or things by the names which Heathens or Idolaters have given them, eſpecially if they have been the names of Idols ?*

A. *Act.* 28. 11. — we departed in a ſhip, whoſe ſigne was Caſtor and Pol-

lux. *Rom.* 16. 1. I commend unto you *Phebe*. verſ. 14. Salute *Hermas* &c. 1 *Cor.* 16.12.—Brother *Apollos*. Act. 17. 1. When they had paſſed through Apollonia.

Q. *Is it lawfull to call the dayes of the week and the months of the yeer by any other names then the* 1ſt, 2d, 3d *&c.*

A. *Eſt.*9.17. On the 13th day of the moneth *Adar* &c. *Luk.*23.54. And that day was the preparation, and the Sabbath drew on. *Rev.* 1. 10. I was in the ſpirit on the Lord's day. *Deut.* 16. 1. 1 *King.*6. 37, 38. 1 *King.*8. 2. *Ezr.*6. 15. *Neh.* 1.1. and 2.1. & 6. 15.

Q. *May we* interpret *the word of God?*

A. *Math.* 1. 23. They ſhall call his name *Emanuel*; which being interpreted, is, God with us.

Q. *May we not only tranſlate, but alſo give the ſence or* meaning *?*

A. *Joh.*7.37,38. If any man thirſt, let him come unto me and drink: He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water; this ſpake he of the

the ſpirit, which they that believe on him ſhould receive, &c. *Neh.* 8.8.

Q. *May one man be helpfull to another towards the underſtanding of the Scriptures, or muſt we depend upon, and waite for the immediate teachings of the Holy Ghoſt?*

A. *Act.* 8. 30, 31. And *Philip* ran thither to him, and heard him read the Prophet *Eſaias*, and ſaid, Underſtandeſt thou what thou readeſt? And he ſayd, How can I, except ſome man ſhould guide me? And he deſired *Philip* that he would come up and ſit with him.

Q. *Is that ſaid to be in the Scripture, which is no where word for word now to be found, but only in the ſence and ſcope?*

A. *Jam.* 4.5. Doe ye think that the ſcripture ſayth in vaine, the ſpirit that dwelleth in us luſteth to envy. *Joh.* 7. 38. He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water.

Q. *May that be ſaid to be grounded on Scripture, which is founded on Scripture conſequences?*

A. *Mar.*12.26,27. And as touching the dead that they riſe, have ye not read in the book of *Moſes*, how in the buſh God ſpake unto him, ſaying, I am the God of *Abraham*, and the God of Iſaack, and the God of *Jacob*: He is not the God of the dead, but the God of the living.

Q. *May thoſe who have the Spirit, and are guided by the Spirit, yet attend unto the Scripiure, or the outward writing?*

A. 1 *Chr.* 28. 11, 12, 19. Then *David* gave to *Solomon* the ſon his patterne of the porch----And the patterne of all that he had by the Spirit, of the courts of the houſe of the Lord----All this, ſaid *David*, the Lord made me underſtand in writing by his hand upon me, even all the workes of this patterne.

Q. *Did our Lord Chriſt give the Apoſtles any prohibitions which were but ny thing only for a time?*
temporary? *or did he prohibite them a-*

A. *Mat.* 10. 5. Theſe twelve Jeſus ſent forth, and commanded them ſaying, Goe not into the way of the Gentiles, and into any city of the Samaritans enter

ter ye not. Compared with *Acts* 8. 14. When the Apoſtles which were at Jeruſalem heard that Samaria had received the word of God, they ſent unto him *Peter* and *John*. Math. 10. 9, 10. Provide neither gold, nor ſilver, nor braſſe in your purſes, nor ſcrip for your journey, neither two coates, neither ſhooes, nor yet ſtaves---compared with *Luk.* 22. 36. Then ſaid he unto them, But now he that hath a purſe let him take it, and likewiſe his ſcrip; and he that hath no ſword let him ſell his garment and buy one.

Q. *May we without ſinuſe the ſingular number when we ſpeak to or of many, and the plurall when we ſpeak to or of but one?*

A. See *Mat.* 21. 2, 7. Go into the village over againſt you, & ſtraight way ye ſhall find an Aſſe tyed, & a Colt with her: looſe *them*, and bring *them* unto me. And they brought the Aſſe and the Colt &c. compared with *Mar.* 11. 2, 7.---Goe your way into the village over againſt you, and aſſoon as ye be entred into it ye ſhall find a Colt tyed, whereon never

man ſate, looſe *him*, and bring *him*. And they brought the Colt to Jeſus &c. *Tit.* 2. 7, 8. In all things ſhewing *thy ſelfe* a patterne of good works--that he that is of the contrary part may be aſhamed, having no evill thing to ſay of *you*. See *Luk.* 22. 31, 32. *Jud.* 12. 7. 'Tis ſaid of *Jephthah*, he was buried in the cities of Gilead ויקבר בערי גלעד for in one of the cities of Gilead. *Med. Opuſc. Annot. in Apocal. p. 66.*

Q. *May there be* Land-Lords, *and thoſe that hire houſes or Lands?*

A. *Cant.* 8. 11. *Solomon* had a vineyard at Baal-hamon, he let out the vineyard unto keepers: every one for the fruit thereof was to bring a 1000 pieces of ſilver.

Q. *May there be* buying *and* ſelling *of houſes and lands, and conveyances and writings or evidences written, and witneſſes of purchaſes?*

A. *Gen.* 23. 15, 16. The land is worth 400 ſhekels of ſilver: what is that betwixt me and thee----And *Abraham* weighed unto *Ephron* the ſilver, which he

he had named in the audience of the ſons of *Heth.* Act.4.34. For as many as were poſſeſſors of lands or houſes *ſold* them, and brought the prices of the things that were ſold. *Jer.* 32.44. Men ſhall buy fields for money, and ſubſcribe evidences, and ſeale them, and take witneſſes in the land of *Benjamin*, and in the places about Jeruſalem, and in the cities of Judah &c.

Q. *Are wicked men true owners of their eſtates? Or are all things ſo the* Saints *by a title founded in* grace, *that they may without ſin before God* out *mere naturall men of their poßeßions at pleaſure, if they had the power?*

A. *Pſal.* 115.16. The heaven, even the heavens are the Lords: but the earth hath he given to the children of men. *Acts* 20. 33. I have coveted no man's ſilver, or gold, or apparrell. *Joſh.*24.4.

Q. *May we now, call any man* Good *becauſe it is ſaid* Mark. 10. 18. *There is no man* good *but one, that is, God.*

A. *Act.*11.24. For he was a *good* man, and full of the holy Ghoſt, and of Faith.

Rom.

Rom. 5. 7. yet peradventure for a *good* man ſome would even dare to dye.

Q. *May we call the maſter of the houſe the* Good-man *of the Houſe?*

A. *Mar.* 14. 13, 14.----Goe ye into the city and there ſhall meet you a man bearing a pitcher of water: follow him. And whereſoever he ſhall goe in, ſay ye to the *good man* of the houſe, The maſter ſayth &c.

Q. *May we ſay we will doe ſuch and ſuch things,* if God will?

A. *Heb.* 6. 3. And this will we doe, *if God permit.* Act. 18. 21. I muſt by all means keep this Feaſt that cometh, in Jeruſalem, but I will returne againe unto you, *if God will.*

Q. *What if Chriſtians, who in the maine bent, purpoſe, and deſigne of their ſoules reſigne and ſubmit themſelves and wayes wholly to the will of God, doe ſometimes omit thoſe expreſſions, doe they ſin?*

A. *Rom.* 15. 24. Whenſoever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey &c. 3 *Joh.* 10. Wherefore if I come,

I

I will remember his deeds, which he doth prating againſt us with malitious words. &c.

Q. *What if Chriſtians not through lightneſſe or vanity, but upon new emergencies, accidents, or occurrences, and other weighty conſiderations happen to change their purpoſe, and not to doe as they ſayd, doe they ſinne?*

A. 2 *Cor.* 1. 15, 17, 23. And in this confidence I was minded to come unto you before &c. When I therefore was thus minded, did I uſe lightneſſe? or the thing that I purpoſe, doe I purpoſe, according to the fleſh, that with me there ſhould be yea, yea, and nay, nay? I call God for a record upon my ſoule, that to ſpare you I came not as yet unto Corinth. *Gen.* 19. 2, 3. Behold now my Lords turne in I pray you into your ſervants houſe, and tarry all night--- And they ſaid Nay, but we will abide in the ſtreet all night. And he preſſed upon them greatly, and they turned in unto him, and entred into his houſe.

Q. *Is there any mere man that liveth, who*

who is perfectly holy, *without the leaſt ſinne?*

A. 1 *Joh.*1.8. If we ſay that we have no ſinne, we deceive our ſelves, and the truth is not in us. *Math.*6.11,12. Give us this day our dayly bread, and forgive us our treſpaſſes.

Q. *Doth not the Scripture ſpeak of ſome that are* perfect, 1 *Cor.*2.6?

A. Some are ſaid to be *perfect* in Scripture who are *ſincere*, whoſe hearts are right to follow God fully, who take heed to obſerve and doe God's will, though in ſome thing they are wanting: for inſtance *Noah*. Gen. 6.9. 'tis ſaid was a juſt man, and *perfect*, or upright in his generation: and yet we find in the 9th *chap.* that he was drunken. And as for this place cited in the Queſtion, it muſt either be underſtood, that they were *ſincere*; or elſe 'tis ſpoken *comparatively*, they were as *ſtrong men* in Chriſt, as old Diſciples, when others were but *Babes* in knowledge, and had not their ſenſes exerciſed to diſcerne 'twixt good and evill.

Q. *VVhat*

Q. *VVhat ſhall I ſay to that which is written* 1 Joh. 3.6, 9?

A. I anſwer with our Saviour, it is written again, and that too by a man after God's own heart. *Pſ.* 19. 12, Who can underſtand his Errors, cleanſe thou me from my ſecret faults. A true child of God doth not, dares not allow himſelfe to goe on in a conſtant courſe or trade of any knowne ſin, he doth endeavour to keep himſelfe from *his* iniquity, he hates every falſe way: you may hear the language of his ſoule in the complaint of *Paul*, Rom. 7. 15. For that which I doe, I allow not: For what I would, that doe I not; but what I hate, that doe I. He doth not willingly tug at the Divels oares. Sinne remaines in him, but doth not raign over him; it may captivate him as a Tyrant, he owns it not as his lawfull King and Soveraigne.

Q. *VVas it the practiſe of Chriſt, the true Meſſiah, and of his Apoſtles, to teach* publickly *in uſuall places of concourſe and worſhip?*

A. *Joh.* 18. 20. Jeſus anſwered him,

I ſpake *openly* to the world: I ever taught in the *Synagogue*, and in the *Temple*, whither the Jewes alwaies reſort, and in ſecret have I ſaid nothing. *Act.* 18. 4. And he reaſoned in the Synagogue every Sabbath, and perſwaded the Jewes and the Greeks.

Q. *Doe falſe Chriſts and* falſe teachers *draw people away from the* publick worſhip *of God into chambers, corners, and deſerts?*

A. *Math.* 24. 26. Wherefore if they ſhall ſay unto you, Behold he is in the deſert, goe not forth: behold he is in the ſecret chambers, believe it not.

Q. *Doe Miniſters prove by Scripture when they prove by* deductions, *and* conſequences, *and* comparing *one place with another, although they doe not bring what they ſay in ſo many words out of the Scriptures?*

A. *Act.* 18. 28. For he mightily convinced the Jewes, and that publickly ſhewing by the *Scriptures* that Jeſus was Chriſt.

Chap.

Chap. 29.

Of sundry Popish Errors.

Q. *MAY we call those of the Church of Rome, who subject themselves to the Pope, and follow him,* Papists?

A. *Rev.*2.15. So hast thou also them that hold the Doctrine of the *Nicolaitans*, which thing I hate.

Q. *Are we to believe the Scriptures because the Holy Ghost speaks in them, or chiefly for the testimony and* authority *of the* Church?

A. 2 *Tim.*3.16. All Scripture is given by inspiration of God &c. 1 *Joh.*5. 9. If we receive the witnesse of men, the witnesse of God is greater.

Q. *Are the Scriptures so hard and obscure, that none but Ministers may read them profitably, or to edification?*

A. *Deut.* 6.6,7. And these words which I command thee this day shall be in thine heart; And thou shalt teach them diligently unto thy children, and shalt

ſhalt talke of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up. *Joh.* 5. 39. Search the Scriptures &c. *Pſal.* 19. 7. The law of the Lord is perfect converting the ſouls, the teſtimony of the Lord is ſure, making wiſe the ſimple.

Q. *Are all things neceſſary to ſalvation contained in the Scriptures? or have wee need of* unwritten traditions, *that the man of God may be perfect?*

A. 2 *Tim.* 3. 15, 17. And that from a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation through Faith, which is in Chriſt Jeſus &c. that the man of God may be perfect, thorowly furniſhed unto all good workes.

Q. *How prove you that the books commõly called* Apocrypha, *are no part of the Canonicall Scripture? is this an evidence, becauſe the* Jewes *did not receive them into the Canon?*

A. *Rom.* 3. 1, 2. What advantage then hath the Jew? --- much every way: chiefly

chiefly becauſe unto them were committed the Oracles of God. *Luk.*16.29. And *Abraham* ſaith unto him, They have *Moſes* and the Prophets, let them heare them. *Luk.* 24.44. And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of *Moſes*, and in the Prophets, and in the Pſalmes, concerning me.

Q. *Are the holy Scriptures to be laſtly appealed unto, as the* Supreame Judge *in controverſies of Religion?*

A. *Iſ.* 8. 20. To the Law and to the Teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them.

Q. *Are we to believe them that ſit in* Moſes *chaire, or the* Apoſtles Succeſſors, *when they teach contrary to* Moſes *and the Prophets, or to the Doctrine of Chriſt and his Apoſtles?*

A. *Act.* 4. 19. Whether it be right in the ſight of God to hearken unto you more than unto God, judge ye.

Q. *Ought people to try and* examine *by the holy Scriptures whether those things be so, as the Church or Ministers thereof teach?*

A. *Act.* 17. 11. These were more noble than those in *Thessalonica*, in that they received the word with all readinesse of mind, and searched the Scriptures dayly whether those things were so.

Q. *Where did our Lord Christ and the Apostles first preach the Gospel? in Italy, or Judea? at Rome, or at Jerusalem?*

A. *Luk.* 23. 5. He stirreth up the people, teaching *throughout all Jury*, beginning from *Galilee* to this place. *Act.* 5. 28. Did not we straitly command you that you should not teach in this name? and behold ye have filled *Jerusalem* with your Doctrine, and intend to bring this man's bloud upon us.

Q. *VVhere, at Antioch or at Rome, were the Disciples first called Christians?*

A. *Act.* 11. 26. And it came to passe that a whole yeere they assembled themselves

selves, with the Church, and taught much people, and the Disciples were called Christians first *in Antioch.*

Q. *What is that City which is called* Mysticall Babylon *in the Revelations?*

A. *Rev.* 17. 9, 10, 11, 12, 13, 18. The 7 heads are 7 mountaines, on which the woman sitteth, and there are 7 Kings, 5 are fallen, & one is, & the other is not yet come &c. And the Beast that was, and is not, even he is the 8th, & is of the 7th, & goeth into perdition. And the 10 hornes which thou sawest are 10 Kings, which have received no Kingdome as yet; but receive power as Kings one houre with the Beast. These have one mind, and shall give their power and strength unto the Beast. And the woman which thou sawest is that great City, which raigneth over the Kings of the earth.

Q. *If the Apostle* Peter *was at Rome when he wrote his Epistle, doth he not call it* Babylon?

A. Yes, 1 *Pet.* 5. 13. The church that is at *Babylon*, elected together with you, saluteth you.

Q. *Are there any prophecies in the new Testament of a great* Apostacy *or falling away from the Faith? Or was it ever prophecyed or foretold that there should be a great defection or* Apostacy *in the Christian Church?*

A. 2 *Pe.* 2. 1, 2. But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies--And many shall follow their pernicious waies. *Rev.* 11. 2. But the Court which is without the Temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two moneths. 2 *Thes.* 2. 3. For that day shall not come, except there come a *falling away* 1st, and that man of sinne be revealed, the Son of perdition &c. 1 *Tim.* 4. 1, 3. Now the spirit speaketh expresly that in the latter times some shall *depart* from the Faith, giving heed to seducing spirits, and Doctrines of Devills, forbidding to marry, and commanding to abstaine from meats &c.

Q. *Can*

Q. *Can you give an instance of God's threatning to* remove *his* Candlestick *from any place or people, where it was once set?*

A. Yes. *Rev.*2.5. Remember therefore from whence thou art fallen, and repent, and doe the first workes, or else I will come unto thee quickly, and will *remove* thy candlestick out of his place, except thou repent.

Q. *VVas* Timothy *Bishop or Minister at* Ephesus *or at* Rome, *when the Apostle* Paul *taught him how he ought to behave himselfe in the house of God, the Church of the living God, the pillar and ground of the truth?*

A. 1 *Tim.* 1. 3. As I besought thee to abide still at *Ephesus*, when I went into *Macedonia*, that thou mightest charge some that they teach no other Doctrine.

Q. *VVas it possible that when once* Ephesus *was called the house of the living God, the pillar and ground of truth, that ever* Ephesus *should be* un-churched *or that the Gospell should be removed from them?*

A. *Revel.* 2. 1, 5. Unto the Angell of the Church of *Ephesus* write, &c. Remember therefore from whence thou art fallen, and repent, and doe the first works, or else I will come unto thee quickly, and will *remove* thy *candlestick* out of his Place, except thou repent.

Q. *What learne we from those words, the* pillar *and* ground of truth, *if applyed to the Church?*

A. That 'tis the duty & priviledg of the Church to hold forth the Truth, that men may know it; and to uphold, maintaine, and defend it against those who oppose it. *Pillars* doe hold forth, and uphold the Orders and proclamations of Magistrates, which are hanged on them, or affixed to them. If this Scripture had been of as much force & signification, applyed to *Ephesus*, as the *Romanists* would have it to the Church of Rome, *Ephesus* had remained to this day.

Q. *Can any man really and properly by his own power and authority* forgive sinnes?

A. Mark.

A. Mark. 2. 7. Who can forgive ſinnes but God only? compared with *Iſ.* 43. 25. I, even I am he, that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſinnes. *Exod.* 34. 6, 7. The Lord, the Lord God mercifull and gracious — keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſinne. *Mic.* 7. 18. Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage?

Q. *Had Chriſt* God-man *power on earth to forgive ſinnes?*

A. Mark. 2. 5, 10. When Jeſus ſaw their Faith, he ſaid unto the ſick of the palſie, Son, thy ſinnes be forgiven thee. — But that ye may know that the Son of man hath power on earth to forgive ſinnes.

Q. *Did our Lord Chriſt give power to his Apoſtles, and their* ſucceſſors, *to declare forgiveneſſe of ſinnes to penitent and believing ſinners?*

A. Joh. 20. 23. Whoſe ſoever

sinnes ye remit, they are remitted unto them; and whose soever sinnes ye retain, they are retained.

Q. *Had the other Apostles power, and their* successors, *as well as* Peter, *and in the same sence and manner to forgive sinnes, or to declare unto man remission? Were the Keyes given to the other Apostles besides Peter?*

A. Yes. *Joh.* 20.23. Whose soever sins ye remit &c.

Q. Doth the Apostle in his Epistle to the Romans mention any such priviledg of the Roman *Church, that to her were committed the Holy Scriptures, and the Interpretation of them? or were the Holy Scriptures of old committed to the Jewish Church?*

A. Rom. 3. 1, 2. What advantage hath the Jew? — Unto them were committed the oracles of God.

Q. *When the Apostle* Paul *writes to the Corinthians, and charges them with schisme, faction, and division, was it because they did not hold of* Cephas *or* Peter *? or was it because some held of* Paul

Paul, *and some of* Apollo, *and some of* Cephas, *and some of Christ; that they cried up one to the decrying and undervaluing of another?*

A. 1 *Corinth.* 1.12. Now this I say, that every one of you saith, I am of *Paul*, and I of *Apollo*, and I of *Cephas*, and I of Christ.

Q. Did the Apostle Paul *acknowledg Peter's Supremacy? or did* Peter *challenge any* Jurisdiction *over* Paul? *or was it agreed when there was a distribution of their Ministry, that one should apply himself to the* Jewes, *and the other to the Gentiles?*

A. *Galath.* 2.7,8,9. But contrariwise, when they saw that the Gospell of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto *Peter* (for he that wrought effectually in *Peter* to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles.) And when *James*, *Cephas*, and *John*, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and *Barnabas* the

right

right hands of fellowship, that we should goe unto the Heathen, and they unto the Circumcision.

Q. *When the Apostle reckons up the severall Orders that God hath set in the Church, doth he say first* Peter, *then the Apostles, after them Prophets, then Peter's* Successor, *the* Bishop *of Rome, under Christ and the Apostle* Peter *the cheife Pastor and Teacher of the Church?*

A. Ephes. 4. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers.

Q. *When the Apostle* Peter *his death approacheth, and he undertakes to mind those to whom he writes to make their calling and election sure, and tels them if they doe those things which he exhorts unto, they shall never fall, but have an abundant entrance into the everlasting Kingdome of our Lord Christ: And when he treats of the Holy Scriptures, and foretels false Prophets to come, who shall bring in damnable heresies, doth he tell them they must follow the* Bishop of Rome

Rome *when he is gone, and heare him, that he muſt interpret Scripture, be Chriſt's* Vicar, *and oppoſe heretiques and ſeducers?*

A. No. 2 *Epiſt.* of *Peter.* 1. 10, 11, 13, 15. Wherefore the rather Brethren, give diligence to make your calling and election ſure: for if ye doe theſe things ye ſhall never fall. For ſo an entrance ſhall be adminiſtred unto you into the everlaſting Kingdome of our Lord and Saviour Jeſus Chriſt. Yea I think it meet as long as I am in this Tabernacle, to ſtir you up by putting you in remembrance. Moreover I will endeavour, that you may be able after my deceaſe to have theſe things alwaies in Remembrance. 2 *Pet.* 3. 1, 2, 17, 18. This ſecond Epiſtle (beloved) I now write unto you; in both which I ſtir up your pure minds by way of remembrance. That ye may be mindfull of the words, which were ſpoken before by the holy Prophets, and of the commandement of us the Apoſtles of the Lord and Saviour. Ye therefore

fore beloved, seeing ye know these things before, beware lest ye also being led away with the errour of the wicked, fall from your own stedfastnesse: but grow in grace, and in the knowledge of our Lord Jesus Christ.

Q. *Did the Apostle* Paul *ever oppose and admonish the Apostle* Peter?

A. Galath. 2. 11, 12, 14. But when *Peter* was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certaine came from *James*, he did eate with the Gentiles; but when they were come, he withdrew, and separated himselfe, fearing them which were of the circumcision. But when I saw that they walked not uprightly, — I said unto *Peter* before them all, If thou being a Jew, livest after the manner of the Gentiles, &c.

Q. *Did the Apostle* Peter *quote and commend the Apostle* Paul's *Epistles, notwithstanding he speakes nothing in them at all of Peter's* supremacy, *or of his pretended* Successor *the Bishop of Rome?*

A. 2 *Pet.*

A. 2 *Pet.*3.15,16. And account that the long-suffering of the Lord is Salvation, even as our beloved brother *Paul* also, according to the wisdome given unto him, hath written unto you. As also in all his Epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they doe also the other Scriptures, unto their own destruction.

Q. *Ought prayers for the congregation to be made in a* knowne tongue *in the Congregation?*

A. Yea. 1 *Cor.* 14.9, 14. Except ye utter by the tongue words *easy to be understood*, how shall it be known what is spoken. For if I pray in an *unknowne tongue*, my spirit prayeth, but mine understanding is unfruitfull.

Q. *Is it good to have* Images *in Churches, as Lay-mens bookes?*

A. *Exod.* 20.4, 5. Thou shalt not make unto thee any graven image, nor any likenesse of any thing, that is in heaven

heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thy selfe to them, nor serve them. 2 *Cor.*6. 16. And what agreement hath the Temple of God with Idols.

Q. *May we pray to* Images?

A. *Hab.* 2. 18, 19. What profiteth the graven image, that the maker thereof hath graven it? the molten image, and a teacher of lyes, that the maker of his work trusteth therein, to make dumb Idols? Woe to him that saith to the wood, Awake: to the dumbe stone, Arise, it shall teach: behold, it is layd over with gold and silver, and there is no breath at all in the middest of it.

Q. *May we make an Image of God, and* worship *God in, at, or before such Images, using these as* helpes *or meanes to worship him the better?*

A. *Is.* 40. 18. To whom then will ye liken God? or what likenesse will ye compare unto him? *Act.* 17. 29. Forasmuch then as we are the offspring of God, we ought not to thinke that the

the God-head is like unto Gold, or Silver, or ſtone, graven by Art, and man's device. *Deut.* 4. 15,16. Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the mid'ſt of the fire) Leſt ye corrupt your ſelves, and make you a graven image, the ſimilitude of any figure, the likeneſſe of male or female &c.

2. *May Chriſtians* worſhip Images?

A. *Exod.* 20. 5. Thou ſhalt not *bow down* thy ſelfe to them, nor *ſerve* them. *Pſal.* 97. 7. Confounded be all they that *ſerve graven images*, that boaſt themſelves of Idols. 1 *Joh.* 5. 21. Little children, keep your ſelves from Idols.

2. *Were ever any ſo ſtupid, as to* worſhip Images *or Idols?*

A. *Hab.* 2. 18, 19. What profiteth the graven image, that the maker thereof hath graven it: the molten image, and a teacher of lyes, that the maker of his work *truſteth* therein, to make dumb Idols? Woe unto him that ſayth to the

the wood, Awake, to the dumb stone, Arise, it shall teach: there's no breath at all in the middest of it. *Is.* 44. 15, 17, 19. For he will take thereof, and warme himselfe; yea he kindleth it, and baketh bread; yea he maketh a God, and *worshippeth* it: he maketh it a graven image, and *falleth downe* thereto. And the residue thereof he maketh a God, even his graven image, he *falleth down* unto it, and *worshippeth* it, and *prayeth* unto it, and sayth, Deliver me, for thou art my God. And none considereth in his heart, neither is there knowledge or understanding to say, I have burnt part of it in the fire, &c. And shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree?

Q. *Is Christ* corporally *present in the sacrament especially is the bread & wine* transubstantiated *into the very body and bloud of Christ?*

A. No. *Act.* 3. 21. Whom the heaven must receive, untill the times of restitution of all things. *Joh.* 16. 28. Againe

Againe I leave the world, & goe to the Father.

Q. Doe those words Mat.26.26. this is my body, *prove that the bread is* transubstantiated *into the very body of Christ, so that 'tis no longer bread, but that very same body which suffered upon the crosse, and as truly, really, and substantially changed into his body, as the water was into wine.* Joh.2.9

A. No. Either as in 1 *Cor.*10.4. That Rock was Christ, that is, did represent Christ, or was a figure of Christ: so, This is my body, that is, this doth signify, or represent my body: or as circumcision which was a signe and seale of the Covenant, is cal'd the Covenant *Act.* 7.8. *Gen.* 17.10,11. So these words, *This is my body*, signify, that this bread doth seale the benefits of my broken body, or of my death unto you.

Q. *Is the body of Christ so in one place, that it is not in another at the same time?*

A. *Math.*28.6. He is not here, for he is risen, as he said, come see the place where the Lord lay. *Heb.* 2. 14,

17. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelfe took part of the ſame, &c. Wherefore *in all things it behoved him to be made like unto his brethren.* &c.

Q. *Ought not all the people, as well as the Miniſter, to* drink of the cup *at the Lord's table?*

A. Yea. *Mar.* 14. 23. And he took the cup, and when he had given thanks he gave it to them, and they *all* drank of it. *Math.* 26. 27. — drink ye *all* of it.

Q. *If we have not the body of Chriſt* corporally *in the Sacrament, have we then any* ſpirituall *communion with his body and blood in that Sacrament?*

A. Yes, 1 *Cor.* 10. 16, 17. The cup of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many are one bread, and one body: for we are all partakers of that one bread.

Q. *Did the Apoſtles receive the Sacrament*

crament Faſting, *or after Supper?*

A. *Mat.* 26. 26. And as they were eating Jeſus took bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eate; this is my body.

Q. Did they receive the Sacrament in a table geſture, or did they kneel?

A. *Mar.* 14.18. And as they *ſate*, and did eate &c. *verſ.* 22. Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eate; this is my body.

Q. If the wine had been as really *and truly turned or* tranſubſtantiated *into blood, as the water at the wedding was by Chriſt into wine, is it not probable it would have taſted like blood?*

A. *Joh.* 2. 9, 10. When the Ruler of the Feaſt had taſted the water, that was made wine, and knew not whence it was, &c. ſaith, Every man at the begining doth ſet forth good wine, and when men have well drunk then that which is worſe; but thou haſt kept the good wine untill now.

Q. Is it the eating of, or feeding on Christ by Faith in the Sacrament, or is it the corporal *eating or manducation of his very flesh, which is available to feed the soule unto eternall life?*

A. *Joh. 6. 63.* It is the *Spirit* that quickneth, the *flesh* profiteth nothing: the words that I speake unto you they are *Spirit*, and they are life.

Q. May we lawfully say that the elements remaine untransubstantiated, & that they are really *still and* substantially *bread and wine* (*only changed as to the use*) *after consecration, because we see with our eyes, handle them, and tast them to be such?*

A. *Luk.* 24. 39. Behold my hands and my Feet, that it is I my selfe: handle me and see, for a spirit hath not flesh and bones, as ye see me have. *Joh.* 20. 27. Then saith he to *Thomas*, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not Faithlesse &c.

Q. Doth our Lord Christ use any other figurative expressions *in the institution*

ſtitution of the Sacrament of the Lord's Supper?

A. Yes. 1 *Cor.* 11. 25. *This Cup* is the *New Teſtament* in my blood.

Q. But are unlearned people able to underſtand ſuch figurative *expreſſions?*

A. Yes. If a man was in a roome, where are divers pictures or Images, and ſhould heare one ſay, this is *Peter*, and this is *Paul*, he would underſtand his meaning to be, this is the likeneſſe, repreſentation, Picture, or Image of *Peter* and *Paul.*

Q. Hath Chriſt given as much power to every true Church of God ordinarily to forgive ſinnes, as he did to Peter, *or the other Holy Apoſtles?*

A. *Mat.* 18. 18. Whatſoever ye ſhall bind on earth, ſhall be bound in heaven, and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.

Q. Is it more evident by Scripture that the Apoſtle Peter *was the Apoſtle of the* Jewes *or circumciſion, than of the Gentiles?*

A. *Gal.* 2. 7, 8. When they ſaw that

the Gospell of the *uncircumcision* was committed unto me, as the Gospell of the *Circumcision* was unto *Peter*: For he that wrought effectually in *Peter* to the Apostleship of the *Circumcision*, the same was mighty in me towards the *Gentiles*.

Q. Suppose the Apostle Peter *was Bishop of Rome, doth that make it more impossible for the Church of Rome to* erre, *or fall from the Faith once delivered to the Saints, than for the Jewes?*

A. *Rom.* 11. 17, 18, 20, 21. And if some of the branches be broken off, and thou being a wild olive tree wert grafted in amongst them,--boast not against the branches,--because of unbeliefe they were broken off, and thou standest by Faith: be not high minded, but feare.

Q. Did God promise his presence of old with the Church of the Jewes?

A. *Rom.* 9. 4. Who are Israelites, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, & the service of God, & the Promises.

Q. May

Q. May those who are God's children and people be unchurched?

A. *Act.* 13.46. Then *Paul* and *Barnabas* waxed bold, and said, It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, loe! we turne to the Gentiles.

Q. Was the true Church of God amongst the Jewes alwaies a congregation of true worshippers visibly and notoriously distinct from Idolaters? *or were the true worshippers sometimes hid amongst Idolaters, as wheat in a heap of chaffe?*

A. 1 *King.* 19. 18. Yet I have left me 7000 in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Q. Is it possible that the Protestants should be of the true Religion, if they grant that their Church was in spirituall Babylon *or Egypt, that is, in the Romish Church, before the Reformation?*

A. Yes. *Rev.* 18.4. Come out of

her my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues. 2 *Cor.*6.17. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the uncleane thing, and I will receive you.

Q. Who is the chiefe rock and foundation upon whom the Church is built, is not Christ?

A. 1 *Cor.* 10.4. For they drank of that spirituall rock that followed them, and that rock was Christ. 1 *Cor.* 3.11. For other foundation can no man lay, than that which is layd, which is Jesus Christ.

Q. Are any of the Apostles cal'd foundations, *or especially any besides* Peter?

A. Yes. *Re.*21.14. And the wall of the City had 12 *foundations*, and in them the names of the 12 Apostles of the Lambe. *Eph.* 2.20. And are built upon the *foundation* of the Apostles and Prophets, Jesus Christ himselfe being the chief corner stone.

Q. Are any of the Apostles besides Peter

Peter, *accounted* Pillars, Columnes, *or ſupporters in the Chriſtian Church, that ſpirituall building?*

A. Yes. *Gal.* 2. 9. And when *James, Cephas*, and *John*, who ſeemed to be *Pillars*, &c.

Q. *May Soveraigne Princes with the Advice of the Miniſters of the Goſpel in the Churches within their dominions* reforme abuſes *and errours crept into the Churches?*

A. 2 *Chr.* 29. 5, 16. Heare me ye Levites, ſanctify now your ſelves, and ſanctify the houſe of the Lord God of your Fathers, and carry forth the filthineſſe out of the holy place. And the Prieſts went into the inner part of the houſe of the Lord to clenſe it, and brought out all the uncleanneſſe that they found in the Temple of the Lord into the court of the houſe of the Lord; and the Levites took it to carry it out abroad into the brook Kidron. 2 *Chr.* 34. 30, 31. And the King went up into the houſe of the Lord, and all the men of Judah, and the inhabitants of Jeruſalem

ruſalem, and the Prieſts, and the Levites, and all the people great and ſmall: and he read in their eares all the words of the book of the Covenant, that was found in the houſe of the Lord. And the King ſtood in his place, and made a Covenant before the Lord to walke after the Lord, and to keep his commandements, and his Teſtimonies, and his Statutes, with all his heart, and with all his ſoule &c.

Q. Is that a true Church where the word is truly and duely taught? or is it the true marke of a ſheep of Chriſt to heare the voice of him the great Shepheard?

A. Yes. 1 *Tim.* 3. 15. That thou mayeſt know how thou oughteſt to behave thy ſelfe in the houſe of God, which is the Church of the living God, the Pillar and ground of the truth. *Joh.* 8.13. If ye continue in my word, then are ye my Diſciples indeed. *Joh.*10.27. My ſheep heare my voice.

Q. Doe the Papiſts abſtaining from fleſh 40 *dayes every* Lent, *faſt as Chriſt for* 40 *dayes in the wilderneſſe? or did*

our

our Saviour faſt *from all manner of food during that time?*

A. *Mat.* 4. 2. And when he had faſted 40 dayes and 40 nights, he was afterward an hungred.

Q. *Did our Saviour and his diſciples keep any ſet weeks of faſt yeerly, or any ſet dayes of faſting weekly in remembrance of this all the while Chriſt was with them?*

A. No. *Mar.* 2. 18. Why doe the Diſciples of *John* and of the Phariſees faſt, but thy Diſciples faſt not.

Q. *Is it lawfull for Chriſtians to faſt upon extraordinary occaſions?*

A. *Mar.* 2. 20. But the dayes will come when the Bridegroome ſhall be taken away from them, and then ſhall they faſt in thoſe dayes. 1 *Corinth.* 7. 5. ——that ye may give your ſelves to faſting and prayer &c.

Q. *Is every Chriſtian a veſſell fit for his Maſters uſe, as to this duty of faſting? are ordinary ſervants fit for extraordinary ſervice?*

A. *Mar.* 2. 22. And no man putteth new

new wine into old bottles: elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred. But new wine muſt be put into new bottles.

Q. *Is* fiſh *holier than* fleſh, *becauſe theſe periſhed not by water, when the old world was drowned?*

A. *Exod.* 7. 20, 21. And he lift up the rod, and ſmote the waters that were in the river in the ſight of *Pharaoh*;—— and all the waters that were in the river were turned to blood. And the *fiſh* that was in the river dyed: and the river ſtunck, and the Egyptians could not drink of the water of the river.

Q. *Were fiſh, or the beaſts and fowles preſerved in a more wonderfull manner in* Noah's *Arke at the floud?*

A. *Gen.* 8.17. Bring forth with thee every living thing that is with thee of of all fleſh both of fowle, and of cattell, and of every creeping thing that creepeth upon the earth, that they may breed abundantly.

Q. *Were there any kinds of fiſh reckoned*

ned uncleane according to the Law?

A. Yes. *Lev.* 11.10. And all that have not finnes nor ſcales in the Seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they ſhall be an abomination unto you.

Q. *Is it a duty then in imitation of Chriſt's* 40 *dayes faſt, to abſtaine from fleſh* 40 *dayes in a yeere?*

A. No. *Mat.* 15.9. But in vaine they doe worſhip me, teaching for Doctrines the commandements of men.

Q. *Is it a Doctrine of* Apoſtates *to command to abſtaine from ſome ſort of meats?*

A. Yes. 1 *Tim.* 4.1, 3. Now the ſpirit ſpeaketh expreſſely that in the latter times ſome ſhall *depart from the Faith*,--forbidding to marry, and commanding to abſtaine from meates, which God hath created to be received with thankſgiving of them which believe, and know the truth.

Q. *Doe the* Saints departed *know our wants? ſhould we pray to them, or to God for ſupply?* A. If.

*A.Iſ.*63.16. Doubtleſſe thou art our Father, though *Abraham* be ignorant of us, and Iſrael acknowledge us not: thou O Lord art our Father, our Redeemer. *Job.* 14.20,21. Thou changeſt his countenance, and ſendeſt him away; his Sonnes come to honour, and he knoweth it not: and they are brought low, but he perceiveth it not of them.

Q. Ought we to pray *for the* dead, *ſince we muſt not pray to them?*

A. 2 *Sam.* 12.22,23. And he ſaid, while the child was yet *alive* I faſted and wept: for I ſaid, who can tell whether God will be gracious to me, that the child may live. But now he is *dead*, wherefore ſhould I faſt? Can I bring him back againe? I ſhall goe to him, but he ſhall not returne to me.

Q. *Are all* damned *who dye without Baptiſme?*

A. No. *Luk.* 23.42,43. And he ſaid unto Jeſus, Lord remember me when thou commeſt into thy kingdome; And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe. Q. *May*

Q. May Women *without scruple or feare* administer *the Sacrament of Baptisme?*

A. 1 *Tim.* 2. 12. But I suffer not a woman to teach--but to be in silence. compared with *Math.* 28. 19. Goe ye therefore and teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost.

Q. Will full Assurance *of life cause Christians to neglect the use of all good* means?

A. Act. 23. 11, 16, 17. Be of good cheer *Paul*, for as thou hast testified of me in Jerusalem, so must thou beare witnesse also at Rome. And when *Paul's* Sisters Son heard of their laying in wait, he went and entred into the Castle, and told *Paul*. Then *Paul* called one of the Centurions unto him, and said, Bring this young man unto the chiefe Captaine, for he hath a certaine thing to tell him. *Act.* 27. 24, 31. Feare not *Paul*, thou must be brought before Cæsar, and loe! God hath given thee all them that

that saile with thee. *Paul* said to the Centurion, and to the Souldiers, except these abide in the ship, ye cannot be saved.

Q. *Were any of the Apostles* married, *especially was the Apostle Simon Peter ever* married?

A. Yes. 1 *Cor.* 9. 5. Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the brethren of the Lord, and *Cephas*. *Mar.* 1. 30. But *Simon's Wives mother lay sick* of a fever.

Q. *Did our Saviour Christ command that the Apostles should forsake their Wives, and that other Ministers their successours should not* marry?

A. No. 1 *Cor.* 9. 5. Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the brethren of the Lord, & *Cephas*. 1 Tim. 3. 2, 4. A Bishop then must be blameless, the husband of one wife--one that ruleth well his own house, having his children in subjection with all gravity. *Heb.* 13. 4. Marriage is honourable

ble in all, and the bed undefiled, but whoremongers and adulterers God will judge.

Q. *Is it necessary that those who live a long time in their sins, repent late, and doe not suffer much in this world, should suffer in* purgatory *after death, to expiate their sinnes?*

A. *Lu.* 23.43. And Jesus said unto him, verily I say unto thee, *To day* shalt thou be with me in Paradise.

Q. *Is Heaven cal'd* Paradise?

A. Yes. 2 *Cor.* 12. 2, 3, 4. I knew a man in Christ—such a one caught up to the third Heaven: and I knew such a man, — how that he was caught up into Paradise, &c.

Q. *Can any mere man by his own good workes* merit *heaven or eternall life?*

A. *Lu.*17.10. So likewise ye, when ye shall have done all these things, that are commanded you, say, we are unprofitable Servants. *Rom. 6. ult.* For the wages of Sinne is death, but the gift of God is eternal life through Jesus Christ our Lord.

Q. *Is the Church of Rome or the Pope* infallible, *because of the promises made to* Peter, *Mat.* 16.18. *Luk.* 22.32.

A. As *Herod* might and did erre in cutting off *John* Baptists head, notwithstanding that he succeeded into the place of *David* and *Solomon*, Kings of the Jewes, and notwithstanding the saying that is written, *Prov.* 16.10. A divine sentence is in the King's lips, his mouth transgresseth not in judgment. So the Bishop of Rome, or the Church of Rome; or any other particular Church or person, may now erre, notwithstanding what was once said to *Peter*. Secondly, Jesus Christ prayed that *Peter* might not fall from his Faith in Christ *totally* and *finally*, or that the Divel might not prevaile over him, notwithstanding he foresaw he would shake him and winnow him sore: and this latter promise was made good to *Peter* in his own person; for although through temptation he denyed Christ *outwardly*, yet it came not from his heart, and he repented of his denyal, and professed and preached

preached Christ afterward. And if this promise should reach or belong to the Bishop of Rome, as *Peter's* Successour, it should only prove, that the Bishop of Rome should not fall away *utterly* from the Faith, although sometimes he should deny it *outwardly*: For nothing can reasonably be thought to be obtained for *Peter's* pretended Successour, which was not prayed for, and obtained for *Peter* himselfe.

As for the former promise, *Mat.* 16. 18. *Thou art Peter* &c. Understand it thus, that thou *Peter* shalt lay the first notable foundation of the Christian Church amongst Jewes and Gentiles, and this Christian Church thus founded (by thee in a more especiall manner) shall never be destroyed: and we read *Act.* 2. that *Peter* did most eminently and successefully first preach to, and convert the Jewes to Christianity: and we read againe *Act.* 10. that he did most eminently and successefully first preach the Gospell to, and convert the Gentiles to Christianity: and accordingly there shall

be a Christian Church thus, and in this sense begun to be founded by him, so long as the world endures; nor shall the gates of hell be ever able wholly to root out Christianity: but it is not promised that any particular Church, whether amongst Jewes or Gentiles, and whether that of Antioch or of Rome, founded by him under Christ, shall never *wholly Apostatize* from the Faith. This we Protestants confesse, that the Christian faith or Doctrine was built or founded upon the preaching of the twelve Apostles of Christ, whereof Peter was one of the most eminent Pillars, or subordinate Founders or Foundations; and yet it must be remembred, that the rest of the Apostles are called *Foundations* in *Rev.* 21. *v.* 14. And that our Lord Christ himselfe is the chiefe Foundation, the *Fundamentum fundamentorum*, and other such foundation can no man lay, 1 *Corinth.* 3. 11.

Q. Was Peter's Successour the Bishop, or by any good consequence, the Church of Rome, the Foundation stone to which all must

muſt be joyned and cemented, or elſe they will prove but looſe ſtones, or built on the ſand, or but fooliſh builders? or (to uſe the expreſſion of Mr Baxter) muſt Paul *be damned, becauſe he was not one of* Peter's *ſubjects?*

A. No. *1 Pet. 2. 3, 4, 5, 6.* If ſo be ye have taſted that the Lord is gratious, to whom comming as unto a living ſtone, diſallowed indeed of men, but choſen of God and precious, ye alſo as lively ſtones are built up a ſpirituall houſe, an holy Prieſthood, to offer up ſpirituall ſacrifice acceptable to God by Jeſus Chriſt: wherefore it is contained in the Scripture, Behold I lay in Sion a chiefe corner ſtone, elect, precious, and he that believeth on him ſhall not be confounded.

2. Did Chriſt make Peter King, or Lord, and Ruler over the reſt of the Apoſtles?

A. *Lu. 22. 24, 25, 26.* And there was alſo a ſtrife amongſt them which of them ſhould be accounted the greateſt. And he ſaid unto them, the Kings of the Gen-

tiles exercise Lordship over them, and they that exercise authority upon them are called Benefactors: But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. *Joh.* 21. 21, 22. *Peter* seeing him saith to Jesus, Lord, and what shall this man doe? Jesus saith unto him, If I will that he tarry 'till I come, what is that to thee? Follow thou me. *Gal.* 2. 6, 9. But of these who seemed to be somewhat (whatsoever they were it maketh no matter to me, God accepteth no man's person) for they who seemed to be somewhat, in conference added nothing to me. And when *James*, *Cephas*, and *John*, who seemed to be Pillars &c.

Q. Did not Christ say to Peter, feed *my Lambes, and* feed *my sheep*, Joh. 21. 15, 16. *And doth not this give* Peter *the power and priviledge of* Universall Pastor, *and consequently give the* Pope *power of* Universall Bishop *over the whole Church of God?*

A. *Mat.* 28. 16, 19, 20. Then the eleven

leven Disciples went away into Galilee, &c. Goe ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatever I have commanded you, and lo I am with you alway. *Act.* 20.28. Take heed therefore unto your selves, & to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. 1 *Pet.* 5. 2, 3. Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being ensamples to the flock.

Q. *Was the Church of Rome appointed the* Head *and* Mistris *of all Churches by Christ? And did the Apostle John, the last surviving Apostle, apply himselfe to h and write Epistles to her, or to the 7 urches in Asia?*

A. *Rev.* 1.4. *John* to the 7 Churches

of Asia, Grace be unto you &c.

Q. *Should it scare a Protestant from his Religion, because the Papists say it is* heresy?

A. *Act.* 24. 14, 16. But this I confesse unto thee, that after the way which they call *heresy*, so worship I the God of my Fathers.– And herein doe I exercise my selfe to have alwaies a conscience void of offence towards God and towards men.

Q. *Doth the Church of Rome at this day thwart the practise of the* Primitive *Church, recorded in Scripture?*

A. Yes. In their service in an *unknown tongue* they contradict the Apostle, 1 *Cor.* 14. 18, 19, 27, 28. I thank my God, I speak with tongues more than you all; yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. If any man speak in an unknowne tongue –– let one interpret: but if there be no Interpreter, let him keep silence in the Church, and let him speak to himselfe and to God.

In

In the peoples communicating in *one kind* only, namely, partaking of the bread, but not of the cup, 1 *Cor.* 11.25, 26. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This is the new teſtament in my blood, this doe ye as oft as ye drink it in remembrance of me. For as often as ye eate this bread, and drink this cup, ye doe ſhew the Lord's death 'till he come.

In *worſhipping of Angels*, *Col.* 2. 18. Let no man beguile you of your reward in a voluntary humility and *worſhipping of Angels* &c. *Rev.* 22.8, 9. And I *John* ſaw theſe things, and heard them, and when I had heard and ſeen, I fell down to worſhip before the feet of the Angel, which ſhewed me theſe things. Then ſaith he unto me, *ſee thou doe it not*, for I am thy Fellow ſervant, and of thy brethren the Prophets, and of them which keep the ſayings of this book: worſhip God.

And in *worſhipping of Images*, Ex. 20. 4, 5. Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing, that is in heaven above, or that is

in

in the earth beneath, or that is in the water under the earth; Thou shalt not bow downe thy selfe to them, nor serve them: for I the Lord thy God am a jealous God, &c.

Robert Whitgift, *Abbot of the Monastery of Wellow in Lincolneshire, said, that they and their Religion could not long continue, because (said he) I have read the whole Scripture over and over, and could never find therein, that our Religion was founded by God.* Leigh out of the life of Arch-Bishop Whitgift by Sr. George Paul.

Q. *Have the Antient Fathers, Councils, and Churches, held all points of beliefe, of ceremony, and of Discipline, as the Church of Rome now doth?*

A. No. The present Chuch of Rome notwithstanding their great boast of Antiquity, doth hold some points of Doctrine which the Antients did not, and doth not hold some which the Antients did. Again, they practise at this day diverse ceremonies which the Antients did not, and have left off the use of diverse Antient ceremonies. And lastly, the pretent Church of Rome hath laid aside the exercise of diverse points or matters of Discipline which the Antients used

used. See all this proved by Mr *Dallie's* Treatise of the Fathers. *l.*2.*p.*143,144.

Q. *Were there any before* Luther, *who dissented from the doctrine of the present Romish Church, and who would not subject their neckes to her yoke and government, or who thought her* fallible?

A. Yes. Before *Luther* there were diverse eminent and famous witnesses to the truth of that Religion and Doctrine for the main, which the Protestants hold diverse from the present Church of Rome. See for the prose of this in *Sultetus* his *Medulla Patrum*, of the judgment of the Fathers for the first 300 yeers. Dr *Field of the Church. Birckbeck's* Protestant Evidence. Mr *Perkin's* his Demonstration of the Probleme: and concerning worshipping of Images, See Dr *Westfield's* Sermons on the Calse.

Q. *Doe the* Pagans *and* Papists *agree in the manner of worshipping Images?*

A. See Br *Westfield's* Sermons: where out of an *Apocrypha* book, yet such as the Church of Rome accounts *canonicall*, he shewes, that there are diverse things

things done to the Popish, that were by the old Babylonish Idolaters done to their Images: as before in the Preface.

Q. May a man be surely saved if he exercise Repentance towards God, and Faith in our Lord Christ, although he be no member of the Romane Church, or Disciple, or subject of the Pope, *or Bishop of Rome?*

A. *Joh.* 3.16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Joh.* 6.37. All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. *Gal.* 6.15,16. For in Christ Jesus neither Circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walke according to this Rule, peace be on them, and mercy, and upon the Israel of God.

Q. Is it a safer way to come to the Church of Rome, than to those commonly called Protestants, *or* Reformed *Churches?*

A. No.

A. No, by no meanes. 2 *Theſ.* 2. 11, 12. And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lye, that they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſſe. *Rev.* 14. 9, 10, 11. And the 3d Angel followed them ſaying with a loud voice, If any man worſhip the Beaſt, and his Image, and receive his marke in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, & he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb: and the ſmoake of their torment aſcendeth up for ever and ever. And they have no reſt day nor night, who worſhip the beaſt and his image, & whoſoever receiveth the marke of his name.

Q. Is the Pope, Church of Rome, or any like them, deſcribed there? How can they be ſaid to exalt themſelves above all that is called God? &c. 2 Theſ. 2. 4. &c.

A. P*ſal.* 82. 1, 6. God ſtandeth in the congregation

congregation of the mighty: he judgeth among the *Gods*. I have said ye are Gods, and all of you are children of the most High.

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FINIS.

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Errata.

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